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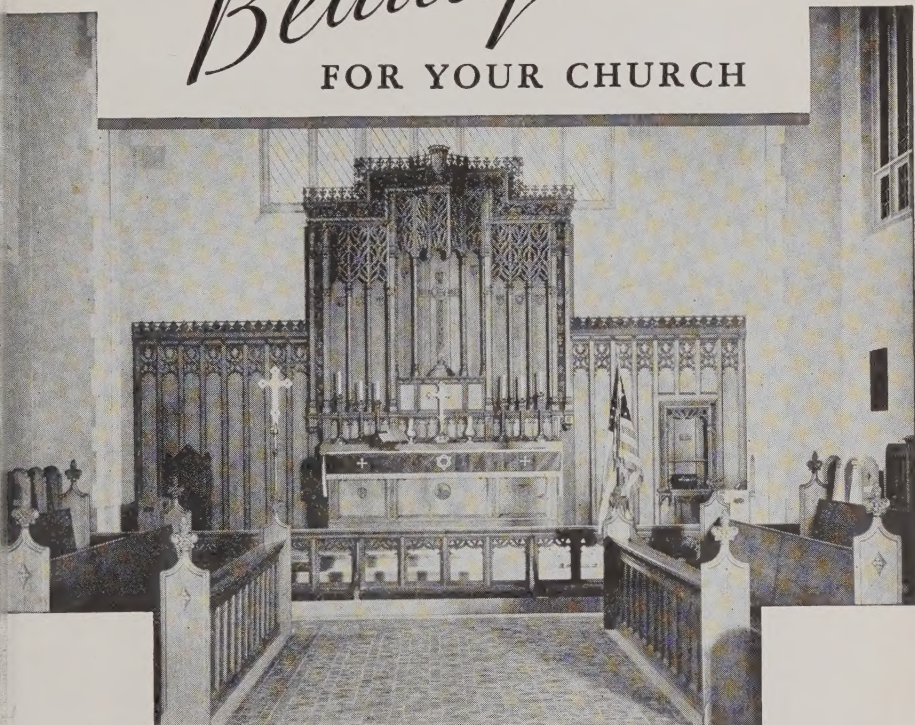
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GREETINGS

to the members and visitors of the
151st GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, U. S. A.
Assembled in Cleveland, Ohio, May 25, 1939



I wish to bear to each of you through the medium of *The Expositor*, my cordial greetings and all possible personal good wishes. It is my earnest hope that during this year, as Moderator of the General Assembly, I have been able to bring some inspiration and encouragement to our dear Church.

Assisting in the effort I have endeavored to make, have been countless and devoted members and ministers of our church, and to each of these I wish to express my unbounded gratitude. My constant hope for this Assembly is that it may be characterized by an ever-deepening spirituality, which will enable us to return to our tasks, where men and women, as well as little children await a re-consecrated leadership.

Affectionately yours,

CHAS. WHITEFIELD WELCH
Moderator

PREACHING VALUES IN THE OUT-OF-DOORS

CYRUS E. ALBERTSON

PREACHING that has to carry over value must be related to those things that lie close to the experiences of life. More and more folk judge sermons by their practical value. "I was reminded of that sermon more than a dozen times last week," is a high tribute to the effectiveness of preaching. This kind of preaching is inescapable. It is the goal of most of us who are given the privilege of pulpit utterance.

One of the many things of which our generation is increasingly aware is the out-of-doors. We have become a race of nature addicts, if not nature lovers. Good roads and swift cars take more folk to the scenic places than ever went before. Whether they see more is a debatable question. There is no doubt that they go places. They come back with rocks for the garden, pictures they have taken and maps that are pencilled to show where they found a comfortable cottage camp.

This devotion to the out-of-doors is reflected in many other ways that to disregard it in preaching is to exclude one of the chief interests of our day. It is the privilege of religion, as well as its duty, to interpret the things of nature. We believe that the beauty of sky, of lakes and mountains, of forests and the sea are the handiwork of God. Some of us have found through them a highway to a better understanding of the way God is at work in our world. Many folk never have a higher moment of experience than when looking at a sunset that sets such deep stirrings within their inmost selves that the afterglow lasts for weeks or years. If we can become interpreters of these things of the open, we have added a rich field to our preaching. To have a part in making the experiences folk have more rich and infinitely higher because of the spiritual content we have been able to suggest, this is our opportunity today.

Many preachers feel that the out-of-doors is their chief competitor. One western preacher, greeting a small summer congregation, addressed God in these none too reverent words, "Good morning God! You can see that most of the folk have gone to the mountains again this morning!" If that preacher had been wise, he would have been interpreting these things during the

year so that when his people went to the mountains they would be reminded scores of times of his preaching. Some of those sermons would be doing more good then than on the day they were delivered.

Using the materials of nature in preaching requires more skill than most ministers realize. Nothing is more futile than to devote a long portion of a sermon in using up adjectives to describe some rather familiar scene, in which the chief figure is too often the narrator. A member of a church in the Mississippi valley was commenting on the first sermon his pastor gave after a vacation in the Rocky mountains. "Our preacher told us about climbing one of the highest mountains in the Rockies. When he finished his story we wondered if there was any mountain left." This type of preaching is not interpretive. Our task is to see deeply, to know accurately and with a bit of imagination, lend wings to the things folk will see and experience. If we have given the wings the direction that leads toward God, more folk than now will discover that nature is one of the pathways of God.

Nobody is capable of interpreting nature who does not see more in it than the casual observer. Two men stood on a high point, looking into a deep and awe-inspiring canon. One of the men, a superficial observer said, "Quite a hole." The other, caught in the immensity of it all, said nothing but when he told of the place later it was the telling of the story of the ancient days when God was at work making the mountains. The second man had caught the whole record of the making of the earth with its wrinkling and writhing and the later glacial periods that had polished the canon and scooped the beds for the lakes he had seen that memorable day.

This power to see is the first requirement of the minister who would become the interpreter of nature. The rest of the folk saw the hills covered with flowers one day in late spring. Jesus saw more than that. He told the folk who had seen only flowers of the Heavenly Father who was back of it all, who had decked the flowers in raiment more beautiful than the greatest of their kings had ever worn. This is the magic touch that carries over.

You have driven past countless rocks that were covered with lichen. Ordinary rocks are often decorated with such varied colors that they become things of beauty. The man who "sees" knows that the lichen are formed by two distinct varieties of microscopic plants, an algae and a fungus, growing together in perfect co-operation. One could not exist on those rocks without the other. Out of this "seeing" the preacher has a word that will make other folk remember when next they find a stone covered with the mysterious lichen.

A second requirement is that the preacher must be accurate before he attempts to use nature materials for preaching purposes. Too many other folk know the truth. When we are wrong in our use of the simplest facts some of our listeners will have little faith in our conclusions. How many times men have lost out in this kind of preaching because they were ignorant of the facts.

A prominent clergyman was preaching to his fellows. His chief illustration centered around the tree. He spoke feelingly and at length about the "life in the heart of a tree. If that life is good the tree is strong but when that life becomes infected the heart goes." The majority of folk know that the heart of a tree is dead wood. It dies almost as soon as the tree is born. The life of a tree lies in a thin layer of cells, just under the bark. All of the rest of the trunk is dead wood. The heart of a tree decays usually as the result of being over-ripe. The purpose of the trunk of the tree is to give the tree stability. The speaker missed a fine chance to use the scientific truth. His sermon is remembered only for its inaccuracy.

A group of folk were out recently in a section of the country where there has probably never been a glacier or an ice sheet. The last ice age missed that region by hundreds of miles. The party passed a place where there were many rounded stones, big and little stones worn round and smooth. The leader of the group told the rest how these stones had been polished and rounded by the action of glaciers that had come down from the north. The true story of the place, that many in the party knew, was that they were walking on what had once been sea bottom. Those stones had been first smoothed by the action of tides and waves. Later, when the sea and land had separated in that section, the wind had joined with melting snow and summer rains to continue the process of rounding the rocks. The story of ocean, wind and rushing water was just as thrilling as that of glaciers. More important, it was the true story.

Any man who wishes to preach from the book of nature will have to get his facts first. This is not hard to do. In every section there are available books and pamphlets that the man, untrained in the natural sciences, can understand. There are always a few folk in every community who make the out-of-doors the one book they try to master. These folk can become our teachers. We must have sound knowledge for this kind

of preaching.

Add to sound knowledge an imperative gift, that of a vivid imagination. No man can hope to preach about the things of nature who does not see fairy castles in banks of summer clouds or peering faces in jumbled rock walls. It is doubtful if any man without imagination can be much of a preacher anyway. Facts alone are never enough. They often leave us cold and unmoved. Few botany students have deep stirrings as they dissect plants and master facts in class room or laboratory. Let them, with imaginative minds, wait out at dusk with the insects for the opening of the evening primroses. In those moments of waiting for nature's sweet shop to open, taking a toll from every customer of a grain of pollen and giving the same in change, this combination of fact with a little imagination gives the observer a real experience to remember.

Over our western hills, when the timber has been burned or logged, there often comes a plant that in its blooming season carpets the ground with red. It is a memorable sight to see acres, miles of hills where blackened stumps seem like blots against the sky, covered with this glowing, warm color that reminds one of the loveliest of oriental rugs. The plant bears the common name of "fire weed." After the disaster of the forest fire its seeds blow in and a few years transforms the barren desolation to a thing of beauty. The man with imagination, seeing the fact of the fireweed, has something of preaching value that none of his congregation will soon forget.

A similar thing is true of the sunset or the sunrise. A few clouds in the sky and we marvel at the colors that are caught for the moment. The fact that sunsets and sunrises are beautiful is generally accepted. A further fact is that these colors come from the same ordinary sunlight that falls to the earth during the day. At dawn and dusk the earth bends and twists these sun-rays until they are broken into the colors that fall on the spectrum. Only broken and bent rays can color the clouds of the sky and cause us to marvel and be silent. What cannot the man with imagination do with that? The glory that came through a Cross takes on a freshness of meaning. Folk who hear the preacher will never fear life's hurts quite so much again.

Wherever we go, the book of the earth, the sky and the sea waits for the understanding mind to become its interpreter. Back of the book is the Author who should become better known to the increasing numbers of folk who are growing more nature conscious. We may not be able to keep them in our churches on pleasant Sundays. We should follow them with some new meaning of the things they will be seeing. This is the kind of preaching our day must have. Not only in the realm of nature but in all other fields of interest. Religion will increasingly lose its appeal if it is too much "other worldly." Life in our age is tied so close to this world that the preacher must either make the world the voice of God, or preach to smaller and smaller congregations.

Let us cultivate our ability to see, so that nothing of value escapes us. Let us secure the facts about this world and use them with the touch of imagination that lends color and gives feeling to

what we shall say. Happy are the people who have a preacher who enriches their lives with sermons of lasting value. He is the one who will most frequently introduce them to God.

FEAR

J. VERNON JACOBS

What causes it, and what can be done about it?

THE KINGDOM of God limps along today, not so much on account of direct assaults on the part of the enemy, but because fear *(which should have been put away with other childish things)* has been allowed to paralyze personal development and hinder one's service to the Lord.

See the man, Moses, attempting to cheat the people of God of a leader, and the world of a great law-giver, as he stammers, "Oh, Lord, I am not eloquent . . . for I am slow of speech and of a slow tongue," only to have the Lord reply, "Who made a man's mouth? . . . is it not I, Jehovah? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt speak." Hear Aaron saying, "Oh, Lord, how shall I save Israel? Behold, my family is the poorest in Canaan, and I am the least in my father's house," only to have the Lord say, "Surely I will be with thee." Behold Saul, in his embarrassment, being honored by the prophet, Samuel, saying, "Am I not a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" and a little later at his selection as king hiding out among the baggage.

Whence comes the cowardice and fear that spoil men's lives, and keep them from using their God-given talents in the interest of the Kingdom? Most fears have their beginning back in the early years of life, and certain of these may develop in a person a feeling of inferiority, which may grow into a "complex" that will prove a handicap for years. Usually one of three things is responsible. (1) Being too small or too large. The little fellow is taken advantage of, left out of the games or the last chosen, and is picked on by the bullies. He is too small to fight back and feeling he has lost the respect of others, ceases to try to do his best. On the other hand, if a boy is too large, people often expect too much of him, and not being able to measure up, feels he is a misfit. (2) Some children are quick to understand and retain that which is read, and others are slow. The slow child, who is always at the foot

of the class, and who is hurt by thoughtless parents saying before company that "Johnnie is not nearly so quick to catch on as is Mary," eventually feels he has no ability, and there is no use trying. (3) Poverty does much to create a feeling of inferiority. There is the lack of food and clothing, a nice home, things to enjoy, etc. The poor boy feels that life has cheated him, and that he has no chance with those about him who are more favored.

Once this feeling becomes established, life becomes narrow and limited, personal development ceases, and the individual spends his time in misery instead of usefulness. He is afraid of public opinion and cannot stand ridicule. He does foolish things for which he is sorry and humiliated, and which he wouldn't do but for the unhappy state of mind in which he lives.

Picture the great king, Xerxes, feeling that he must punish his beautiful and virtuous queen for refusing to be degraded at the drunken banquet, and his councillors hastening to suggest divorce, lest their own wives hear what the queen had done, and disobey them, also. See King Herod, shocked and dismayed, yet feeling he has to make good the foolish vow given to a dancing girl, because he was afraid of the ridicule of those who sat about him. Behold Simon Peter, who but a short hour before had said, "Though all men be offended because of thee, yet I will never be offended . . . I am ready to go with thee both to prison and to death . . . I will lay down my life for thy sake," fearing the ridicule of by-standers, and cursing and denying his Master to convince them he was not one of the disciples!

Cowardice usually falls back on falsehood to escape embarrassing situations, or to avoid the consequences of wrong-doing; yet, if there is any sense of honor in the soul, it cannot remove the shame and feeling of guilt that accompanies it. Peter went out and wept bitterly. David cried out "My sin is ever before me," and prayed "Blot out mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy

holy Spirit from me. Restore in me the joy of thy salvation, and uphold me with a willing spirit."

Cowardice finds its end in defeat. When the children of Israel came to the edge of the Promised Land they sent twelve men to spy out the land. They came back with a wonderful report and products of the land. To their desert-accustomed eyes, it was a land that literally flowed with milk and honey—but there were giants there, and it was a place of walled cities! Ten faint-hearted men said "We can't take the land." Two said, "We can!" But the cowardice of the ten influenced the hosts of Israel, and they turned back to their wanderings, until one by one they dropped in the Wilderness, a defeated people, who had looked into the Promised Land, but had not had enough courage to go in and possess it.

In our churches today we have a host of people with talents enough, not only to make over America, but to turn the world upside down. But fear holds us back. We look over into the "Promised Land" of accomplishment, desire to possess it, but are unwilling to do anything about it, and if the Kingdom of God ever is realized, it will be after we drop by the wayside, and another generation has risen to take our places.

This ought not to be, and need not be. There is hardly a person, who, in five years couldn't learn to make a talk, head a committee, teach a class, be informed about the Bible, be regular in attendance and giving, pray in public and win others, if he would make up his mind to do so. But because our pews are filled (?) with those who are faint of heart and unconsecrated of life, the institution which the Master founded finds itself crippled and handicapped, and instead of being a power in the world, calls for an apology.

And since most people are going to live more than five years, how will they ever be able to square themselves with God unless they at least try to learn to serve Him. The average person has talents within him, as yet untouched, which, if developed, would completely remake his personality, and cause him to be a blessing to the world.

Are you willing to grow up, and cease being a "fraidy-cat" like when you were young? "But I just can't do things like other people!" you protest. That's what the Ten Spies said—but they hadn't counted God in—nor have you! God opened up the way for Israel, and He will bless your efforts if you will seek to do things for Him. However, there is this one thing that must be kept in mind. You can't learn to make a good talk, or be president of a class, or win people to Christ in three months' time. You can't overcome thirty or forty years of timidity in one year. So don't be discouraged in a little while, and say, "There is just no use trying; I can never do it." You didn't learn to walk in three months, nor talk, nor count to one hundred. You didn't learn the multiplication table the first year you went to school. So just make up your mind that you are going to work hard for at least five years, and before half that time has passed you will be pleased with your progress, will have more confidence in yourself, and those old fears will be vanishing.

It was a great day for David when he could say, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" And it will be a great day in your own life when you refuse to let childhood fears keep you from developing your personality, and rendering a worthy service for the Kingdom of God.

The Cardinal Points of a Symmetrical Personality

These words (following) were spoken before the days of printed diplomas, or engrossed parchment commendations; yet they seem to express fully, in five points, a well rounded life.

"I have seen a son of Jesse the Bethlehemite, that is cunning at playing, a mighty valiant man, and a man of war, prudent in matters and a comely person; and the Lord is with him." I Samuel 16:18.

1. Cleverness and versatility; not just a shepherd, but a harpist, poet, soldier and general comrade. Every man and woman should cultivate some kind of hobby. Religious activity in Sunday School or elsewhere affords a most wholesome diversion. William Carey's vocation was preaching the gospel; but he "pegged shoes to make a living."

2. Courage. The valiant character of David was based upon a high sense of right. He faced Goliath in the "name of the Lord of Hosts."

There is a courage born of mere brute force; there is a finer form like David's grounded in a sense of honor and righteousness. We are seeing the tragedy of brute force courage in the unrest of Europe today; where might has taken the place of right.

3. Prudence; tact. Discretion is often lacking with some forms of courage. "Fools rush in where angels fear to tread." David's deportment before the jittery King Saul is most commendable.

4. Comeliness; not mere beauty of face or figure. David's son Absalom had that, and it spoiled him. Graciousness and human interest are forms of beauty, such as existed in Socrates and Abraham Lincoln.

5. The Religious Consciousness (God was with him). Took time for religious thinking, as evidenced in the numerous psalms. He took time to be sure of being on "the Lord's Side" (recall the Lincoln story).

SONG IN THE CHAPEL

M. F. THURSTON

IF FUNEREAL tempos kill the spiritual effectiveness of song, going to the other extreme is equally fatal to spiritual uplift. A tune which sets feet, rather than hearts, to dancing, or style which errs on the side of a trivial lightness is just as bad as a dirge. It is as easy to make a joyful noise unto the Lord in the singing of "Nearer My God to Thee" as in singing words set to the waltz tune "Beautiful Lady," or the familiar march tune generally known as "Hail, Hail, the gang's all here!" from Gilbert and Sullivan's *Pirates of Penzance*, both of which the writer has seen included in books intended for revival or Sunday School use. If there is anything that should be sung more joyfully than

" . . . , cleaving the sky,
Sun, moon, and stars forgot,
Upward, I fly.

"Lord of angels, on our eyes
Let eternal morning rise,
And shadows end"

do not know what it is. The very words and tunes lift one and carry one on a flood-tide of emotion. The other tunes mentioned are good tunes, in their place, but it is doubtful if their place is in a worship service. A sacred text parody of a popular tune with secular associations is at least one degree worse than the parody of a sacred tune or hymn for secular purposes, if only because religious people profess reverence, while secular parodists do not.

Actually, in spite of the supposed preference of the younger generation for hot, or swing, or jitterbug music neither frivolity nor the slightest bit of syncopation is necessary to win public approval, though many people like quick-moving tunes. A few years ago, in a recent radio inquiry as to favorite hymns, "The Old Rugged Cross" was given first place, but, rather surprisingly "Abide With Me" was second. Two selections more widely different in a musical sense could hardly have been made. The first is strongly rhythmic, and as usually sung, gives a distinctly syncopated effect; melody is a purely secondary consideration; the second is a gem of pure melodic hymnody, in strict legato style.

But, of course, other factors than musical ones entered into the popular decision. The choices made are accounted for in part on the basis of the frequency with which the hymns in question have been heard, and their consequent familiarity. The first has been included in many revival hymnals, and has been used, perhaps to excess, in revival meetings. The second is about as generally included in such books, but is far less frequently sung. Its appeal, then, must lie in its definite but singable melody, and in its sentiment. The public not only appreciates vigorous

rhythms; it recognizes good tunes, wherever it finds them, and appreciates them, doubly, when both words and music appeal, and when it has the opportunity to become familiar with them.

Except on the basis of uninspired singing of other hymns about the Cross, it is difficult for the writer to understand why "The Old Rugged Cross," with its somewhat jerky rhythm and frequently awkward fit of words to music should rank as high as it does. For him it does not have the sweep of feeling or spiritual uplift of the older hymn "In the Cross of Christ I Glory"; or the sense of devotion carried by the words and the tune of "When I Survey the Wondrous Cross." The picture portrayed in the words of the popular choice is no more vivid; and the attitude of mind is less devotional and more contemplative. The rhythm of the favorite is no better, and the melody seems incomparably trifling as compared with that of the simple old tunes Rathbun and Hamburg, to which the two older hymns are ordinarily set. The popular choice seems, almost, to have won by default.

It is well worth noting that another popular revival hymn relies not at all on tricks of syncopation or jerky rhythm. The "Glory Song" has a certain powerful appeal to many people because of its flowing melody and fullness of tone, as well as for the picture it paints. The melody is rather ordinary, though tuneful, and the sentiment very much personalized: "O that will be glory for me." There are hymns which paint incomparably better the picture of the New Jerusalem, and which are free from this selfish sort of personalization. But the popularity of this song is another proof that striking rhythms or exaggerated tempos are not essential to popularity.

Like the hymn just mentioned, many of the hymns used in revival services, and often the services themselves have been given too largely to the painting of the delights of the life beyond, and too little to dedication and service during the present life. The appeal of such song is too selfish, just as the appeal of that type of preaching which concerns itself with personal salvation for what the person saved may get out of it, rather than give because of it, is too narrow. Songs of service, prayer, worship, conquest, victory, are infinitely more appropriate to what the church has to do, and will touch hearts with more of the spirit of true Christianity than any painting of the glories, delights and rewards of heaven possibly can. Even in revival services, there is a place for the singing of more really fine hymns of service rather than the singing of a lot of new, unusual, and catchy rhythms coupled with words of varying but usually minor spiritual worth.

In the last analysis, of course, more depends on the "how" than the "what" of the singing. Dead, uninspired, mechanical following of words and notes can ruin, not only the musical effect, but the spiritual value of the finest hymns, for both singers and hearers. This means, among other things, that the songs chosen must be appropriate both to the character of the service, and to the people making up the group that is to sing them. Those chosen for children must paint pictures children can understand, or they will be sung without understanding and without feeling. For young people's groups fewer of the contemplative, and more of the aggressive and of the devotional and dedicatory types will be appropriate. For men's organization a large proportion should be of the essentially vigorous and virile types, though some soft lyric numbers well within the range of most of the voices will add variety and beauty.

Physically difficult singing is never good musically or effective spiritually. Nothing is more beautiful than the quality of men's voices on soft easy hymns, pitched neither low as to be heavy or so high as to give an effect of strain when most voices sing the melody as is usually the case. Many good tunes, however, are set too high for comfortable singing by average voices in a mixed congregation, to say nothing of men's voices. Examples are "Who is on the Lord's side?" set to Sir John Goss tune *Armageddon*, which would be sung much better in B-flat than in C, and "Hark, the herald angels sing!" which ought not to be pitched higher than F. A competent organist should be able to transpose it easily in playing.

To sum up, the effective use of song in the less formal church services, as well as in the formal worship service, demands, in the first place, the selection of a hymnal which abounds in tunes of real musical merit and singable quality coupled with words of deep and abiding spiritual value, rather than frothy surface sentimentality. Next, it demands the careful selection from the hymnal of the hymns which are best suited to the emotional tone of the gathering, to the mental and spiritual maturity of the singers, to the differences in temperament and voice inherent in sex and in age, and to the physical capabilities of the singers.

As a corollary of the above, whoever is responsible for the music in such secondary services, should be first, a person of thorough spiritual insight, feeling, and imagination; second, a thorough musician; and third, a person willing to spend some time and effort in planning and coordinating the music so that it will be an integral part of the particular service, and as far as possible contribute to the improvement also of congregational singing in other services of the

church. Most hymnals classify the hymns under a number of general heads. But this is not sufficient for the sort of coordination which ought to be attempted. Very frequently the most appropriate selections for a given service will be found under some other than the obvious classification. Moreover, such classifications afford no guide whatever to singability or appropriateness to particular groups. Only a thorough familiarity with the resources of the book will serve.

In selecting the hymns for a men's class, the writer found it well worth while to go through the hymnal, marking with some sort of sign those hymns of satisfactory musical quality which were appropriate to men's groups because of especial virility or aggressiveness, and others, more lyric in type, which, while of merely general appropriateness, to the needs of religious worship, could be effectively sung by men's voices. Other symbols indicated whether the hymns so marked were familiar or unfamiliar. As a result, it was never difficult to plan a song service which was fitted to any particular occasion, and which at the same time, would insure good singing. It is definitely worth while to take time enough to do intelligent and careful planning.

Last, but by no means least, given the proper hymns, good singing requires inspired leadership. This is difficult to provide from the piano or organ, though it is possible, if the player will actually lead. Very few can lead properly with an instrument, or are willing to make the attempt, fearing the singers will not follow. A preliminary playing of the tune with definite and well marked rhythm will set the pace, and a few experiences of being left behind by the instrument will cure the most refractory group of choosing its own tempos. The effect of the singing for a particular meeting may be somewhat marred, it is true, but the operation will not have to be repeated many times.

Better than leading from the piano is leading by a good solo voice. Horns and violins are better used for special musical numbers, than to accompany congregational singing, as they distract attention from the words that express the spiritual thought on which the singing should focus. Best of all, especially when the group is large, is dignified but inspired visual leadership with or without the baton. Otherwise it will generally be impossible to obtain the maximum of effectiveness from the singing. Not all hymns will yield up all their spiritual riches unless sung somewhat rubato, and rubato is difficult or impossible without definite leadership. But, however the leading of the music is accomplished, it must be the spontaneous product of true religious and musical feeling.



TEN THOUSAND AMERICAN MILES

FRANKLIN D. ELMER, Jr.

(A study tour of the United States that proved far more informing and much less expensive than a semester at a university)

IF YOU could take your family on a ten thousand mile trip from coast to coast to visit many of America's wonder spots, at a cost of less than two hundred dollars, you'd do it in a minute. Here is the good news that it can be done—for we did it last summer.

Three of us, including our six year old daughter, left New York State, swung through the Southwest, up the Pacific Coast, and back across the north border to the tune of just over sixty dollars apiece. Going west we crossed the Rockies on the Trail Ridge Road in Rocky Mountain National Park, swung south through Ouray and its neighboring "ghost towns" on the flanks of Estes Mountain, and on to the cliff dwellings of the ancient Pueblos at Mesa Verde. Then we examined petrified wood in Arizona, blushed symmetrically with red, red Zion Canyon, explored the wonders of Boulder Dam, boiled through Death Valley in a temperature of 127 degrees, and camped in the light of the full moon under Mount Whitney, the highest peak in the United States.

We hit the Pacific where movies are made (the people of Los Angeles don't seem proud of it) and followed the coast north to the Golden Gate. The high Sierra Nevada ranges lured us inland and we made a base camp on the lower mountain slopes while we traveled into the mountain fastnesses for several days with burros bearing our packs. North along the western ranges we followed to Mount Shasta, Crater Lake, Mount Hood, and on into the golden prairies of Washington where out of the desert dryness rise the Cascade ranges, crowned with the glory of glacier-garbed Mount Ranier. There beside America's number one mountain we slept in frosty air which blew off the largest glacier in the United States.

Coming eastward we brushed the mining section of northern Idaho and penetrated the windy majesty of Glacier National Park. Near the park we spent three dollars for a handsome wood-carving done by Catapuis, a deaf mute Indian whose carvings have won international recognition. (It was the only souvenir we bought). It is a long stretch across Montana on the northern road, and North Dakota is flat and filled with prairie. But the woods and lakes of northern Minnesota are a pleasant goal. Our trip east was varied as we ferried across Lake Michigan to find ourselves at sea in the heart of America, cooling off pleasantly after the heat of the western plains.

We have traveled more than an hundred thou-

sand miles, and visited thirty countries on five continents. But few of the trips have been such sheer delight as this study tour of our own America. For countless milleniums the forces of creation have been preparing for us a land of surpassing beauty and delectable grandeur. Since the beginnings of our settlement of America we have had a trans-atlantic complex which has sent swarms of our people to Europe each year. Our culture has been mostly imported, and our standards of beauty and natural splendor have been taken from the old world ideals. But now at last the dictators are bellowing so loudly, and the continental boundary lines are so barbed with guns, that we are being driven to appreciate America. It is a good thing. America is worth knowing. It is a fascinating book to the geologist, a source of never ending delight to those who appreciate beauty in nature, and an inspiration bringing abiding peace to those who would look unto the hills from whence cometh their help.

But to return to the trip and its cost. We camped, of course. I have been traveling that way for twenty-five years—and for sheer vacation delight, as a way of getting close to people who live in different places, and as a practical and wholesome way to travel, it is for me, at least, unbeatable.

We did not take a trailer. I would not wish to enter into any argument with those who worship trailers, but our trip would have been impossible with either a house-car or an improvised wheelbarrow hanging on behind. We saw too many trailer-towers in grief to have any desire to drag around the country in that manner. We traveled in a sedan with all equipment stowed inside and the back seat left clear so the daughter could sleep when she wearied of sipping scenery.

What did we take? Here is the complete list:

One tent of the true umbrella type, easily put up in three or four minutes. Three sleeping rolls, canvas covered and wool lined, with air mattresses and plenty of extra blankets additional. One heavy sod-cloth for extra tent-flooring. One axe and eight tent pegs.

Two suit cases, an over-night bag, and a duffle bag for clothing and linen, and a light canvas bag for maps, booklets, and information hand-outs picked up along the way.

A frying pan, two quart kettle, five aluminum plates, three knives, five forks, five spoons, a can opener, and a wash basin which served for both hands and dishes.

A strong (not heavy) rope forty feet long for

(Continued on page 308)



WM. TAIT PATERSON,
D.D.

Editors' Columns

Another Voice

ANOTHER voice is raised in these columns, this issue. It is one not unfamiliar to many an Expositor reader, for for years Dr. William Tait Paterson of the Norwood Presbyterian Church of Cincinnati has prepared the popular Midweek services for the Annual. He has written for the Expositor and more latterly has appeared regularly in the Book Review section of the Expositor.

The penalty of ability is shortening hours of leisure and lengthening hours of service, and while Dr. Paterson continues through the years to fill ably many places of distinction in his denominational activity he has gladly consented to serve also as one of the contributing editors of the Expositor.

The Expositor has never presumed to speak editorially the final word on any moot question. In its endeavor to be of practical, suggestive worth to readers it strives to avoid the controversial. Its vision of the need of the hour is one of plain homespun, that warms as it covers and becomes indispensable. You are secure in expecting helpful and suggestive editorial comment from one of the depth and breadth of experience of Dr. Paterson.

W. T. P.

Do You Prepare Your Pulpit?

OF COURSE you prepare your sermon. When you enter the pulpit you know what you wish to say, and how you are going to say it. You regard yourself against floundering and hesitancy in your speech. You know such faults would wreck the sermon and the service.

But have you ever attended a service where the minister had difficulty in finding the Scripture reading, or thumbed noticeably through the hymnal seeking the hymns, or fumbled in

the responsive reading? And did you notice some in the congregation getting visibly nervous as they watched him? This oftens happens and is just as bad and just as inexcusable as a poorly prepared sermon. In fact it is likely to spoil the sermon before it is preached because the hearers are upset and in no proper frame of mind to listen thoughtfully and carefully.

It is easily avoided. Let the minister go into his pulpit before the time of the service and arrange the books. Let him mark the hymns in the hymnal and the responsive reading. If he will clip off the corners of a few envelopes, preferably colored, he will find he can slip these over the pages and they will hold securely. Then as the service progresses he opens the book at the proper place without hunting. In the same way he can have the Bible opened at the proper passage. If one uses a note-book in the pulpit one may type out the Scripture passage and have it with his sermon notes ready to read at the proper time. This practice will be found excellent in overcoming any lack of familiarity with the particular passage. By the time one has typed it out it will become familiar and one will have given some thought as to emphasis, etc., in reading. If oral announcements are made, they should be checked over and emphasis and extent determined.

This may seem a trivial matter to some, but "trifles make the sum of human life," and congregations can be upset by little things. It is a good thing to check ourselves and our procedures in every phase of our work.

W. T. P.

Tomorrow's Today

JUNE is the traditional month of children, for in June comes Children's Day. Recently I have been giving much time to a study of population. It is a fact that our birth rate has been steadily decreasing. Within perhaps twenty or thirty years we will have a stationary population. Then the percentage of older people in our land will steadily increase, while the percentage of younger people will decrease. It means that children are becoming fewer. While in many cities high school enrollment has been increasing the first grade enrollment has been decreasing.

There are several things involved in this. One

is the fact that younger people do not want to assume the responsibility of children. Another is the fact that in renting homes and apartments no tenant is desired with children, although dogs are permissible. Another is the economic fact of the age. There are others, but these three facts stand out prominently. They deserve more consideration than they have been receiving.

We have our Mother's Day and we have our Children's Day. But we are having fewer mothers and we are having fewer children. This reacts on the home; and the home is the foundation of society, state and church.

While women have entered practically every field of life here is a field, that of children and the home, which is distinctly women's sphere. The question arises, "Are women neglecting the one sphere of life which is distinctly their own?" It seems an important question. Only women can do anything of value here.

Declining birth rates and declining homes mark a decadent civilization; for they indicate a loss of spiritual values, which are the permanent values. Increasing divorce rates are but a symptom of the disease. No home can be built on shifting unions.

Here is a sphere distinctly belonging to women. What are they going to do about it? Here is a tremendous opportunity for a feminine leader to put the home on its real spiritual basis. We fondly await such a leader.—W. R. S.

Big Business

NOT infrequently the editor of a minister's magazine is asked, "From your bird's-eye view position, where you see the ministerial profession as it is granted few others to see it, what appears to be the outstanding need of the minister of today?"

Like many another query easy to put, it is difficult to answer. The greatest, abiding need of the minister is unquestionably the mind and spirit of the Christ he serves. There is no exception to that need as there is to most others. But one of the most obvious needs, one of the most fundamental and basic needs is that of understanding business methods and honoring integrity of dealings, which characterizes, for the most part, the average business transaction in the world of business.

Our seminary will come to realize that when it sends out men, trained in Theology but with only the most rudimentary comprehension of business and its conduct, or none whatsoever, it has only done a partial work in the preparation of the graduate.

Spiritual problems he will meet. The student must continue ever a student. He at least has the theoretical training to meet such problems. But his problems won't stop with the spiritual. They will include problems of business method and procedure. Were a roll call taken of promising young ministers who wrecked their pastoral crafts on the rocks of business methods we would find an army of men who might have been saved

for an age in which they are sorely needed. Let there be no ignoring of the fact that a minister may come to disaster as certainly and as finally on the rocks of business ethics and integrity as upon those of moral rectitude and honesty.

Behind this line of thought lies an invitation to function as weekly supply pastor for a mission whose history over the years justifies the Mission Board in withdrawing further support.

The congregation is small, hence its building and mortgage are small. To the first of the year it has respected its obligation to the bank and met that obligation. So far as the bank is concerned the little congregation is in good standing.

But, with the announced withdrawal of Board support and the necessity of standing upon its own feet or disbanding facing them, either of which would be an honorable position, the parish goes out of its way to take a middle position. They say, "we will pay not another cent to the bank. We will not notify the bank but rather let them make that discovery. It will be a year or more before they will take any drastic action. So we are safe to continue another year at least. In that time we will know what to do and it won't cost us a cent."

It's not a pretty picture! It won't appeal to the bank at all. There will be those who learn of the premeditated defalcation who will speak with scant praise of the Church at large of which this little group is a part. And not without some modicum of justification.

An understanding of and respect for clean, wholesome honesty in our business transactions as a church will serve any pastor and his parish well. A seminary class room could well function in the realm of ministerial conservation. Maybe, someday, it will.

Paul

A Few Words From the Pastor

1. It has not become more difficult to produce food. It is more difficult for the people who need it most to obtain it.
2. Children find it very difficult to learn good manners when they seldom see any.
3. Tempermental means 95% temper and 5% mental.
4. Some people outlive the time for which they were born too soon.—Charles F. Banning.

To argue with a north wind put on your overcoat.

A sense of guilt is not repentance.

There's a difference between notoriety and fame.

Acquiring a good reputation is less hard than losing a bad one.

Do right or you'll be left.

What you do indicates what you are.

Everything is wrong that is almost right.

Walk an inch means more than talk a mile.

Reform yourself before censuring others.

There are no traffic jams on the straight and narrow way.

CHURCH METHODS

Citizenship Day in Manitowoc, Wisconsin

Every young man and every young woman in Manitowoc County, Wisconsin, reaching the age of 21 was publicly inducted into Citizenship on May 21, 1939. The eyes of all America were focused on the little Wisconsin city on that day, according to an Associated Press report, when for the first time in our National history a group of young men and women, 700 in all, were publicly inducted into citizenship, taking the oath of allegiance to the constitutions of the United States and the state of Wisconsin, before the chief justice of Wisconsin.

The Citizenship Day exercises climaxed five months of preparation and instruction, the 700 were grouped under 38 leaders recruited from the ranks of County and municipal officials, businessmen and school teachers. The course of study was prepared by Dr. R. J. Colbert of the University of Wisconsin, the result of his belief that "something should be done in this land to revive and enliven the privilege and responsibility of American citizenship." Whipping up of "an eagle-screaming sort of Americanism"—false patriotism—is not the aim, said Dr. Colbert. "What we hope to do is to acquaint the new citizens with their government. Because most of the tax dollar is spent at home, our emphasis is placed on the local unit of government. We try to show these young people how they can get the most out of their government. If we can encourage and stimulate discussion and inspire and create a more dynamic enthusiasm in governmental affairs, I believe we shall have made a big step toward our goal."

Bands played, flags waved in the lake breeze, the address was delivered by the President of Wisconsin University, and the citizenship certificates were delivered by Governor Julius P. Heil. The oath taken by each of the 700 young citizens follows:

"I do solemnly swear that I will support the Constitution of the United States and the Constitution of the state of Wisconsin and the laws enacted pursuant thereto, and that I will faithfully discharge the duties and obligation of a citizen of the state of Wisconsin to the best of my ability."

This plan might well be adapted in every community in every state in the union, the leadership to be recruited from among the ranks of ardent Christian churchmembership, and the co-operation of pastors in the various denominations represented in planning a program that would insure active Church membership for every one of the young citizens. The program for inducting them into the Churches might well precede the public demonstration by a few days or a week. Good Christians make good citizens

of any community.

Sunday School Picnic Suggestions

Plan for the outing at least a month in advance of the date. Enlist the active participation of each organization in the Church, and this includes men. Men need this day of fellowship with families in the Church. Activities for each group should be planned by members of the group. There should be rewards for competitive events, and parish recognition later.

Food should not be the *main* concern of the mothers. Sandwiches of a dozen different kinds, fruit, plenty of lemonade, milk, and coffee for the oldsters, may all be prepared for the young folks, and need not require the mothers' time and energy for days ahead. Paper napkins, paper plates if needed, paper cups, even spoons are all in order and will relieve the mothers of after-picnic headaches in sorting and washing up for home going.

Provide cards (2-ply *bogus* bristol in colour, mimeographed according to the topic head) on which to note interesting items about birds, plants, trees, animals, and general reaction. These notations will provide a basis for later group meetings, as well as a guide to points of interest among your members. One card on birds may be made both sides for notes; another for animals, another for flowers and trees. Intimate fellowship among members of a family or group may be developed on the basis of interest in nature study. Bird guide books, as well as plant guide books should be available to anyone interested in identifying species.

Spelling contests may be developed on any of these topics. Elect teams, and offer all names of birds known in the community, all trees, flowers, shrubs, and all animals common to the locality.

Vacation Bible Schools

Excellent suggestions and working material for Vacation Schools may be secured from the Standard Publishing Company, David C. Cook, and from your denominational publishing house. Vacation days provide you with an opportunity for gathering in the children when they *really* want your direction and guidance in filling in the hours with constructive effort.

Out-of-Doors Services

Church lawns may not provide a suitable setting for Church services, but there are suitable places available in every community. The stress of the times forces many people to take advantage of the short summer months for outdoor living, and they welcome the pastoral foresight in bringing

the Message of Salvation into the open where the whole family may join in study, worship, and song, without formal Church going. A grass-carpeted glen with trees reaching heavenward is a natural cathedral, whispering of God's love. Such a service should be dignified, simple, and meditative. Hymn singing in such a setting is natural.



Children's Day Exercises that may be made a part of your program.

The A B C class, a group of 26 children, grouped at the steps of the chancel, if the program is presented in the Church, (*on the platform if presented in S. S. rooms*). Each child is provided with a large letter of the alphabet, and assigned the following short recitation, according to letter—

- A** was the first man who walked upon earth. Genesis 2:16.
B was the city that gave Jesus birth. Matthew 2:1.
C was the mount where God answered by fire.—I Kings 18:38.
D was a singer who played on a lyre. I Samuel 16:16.
E was the prophet once fed by some birds. I Kings 17:6.
F was the Governor afraid of Paul's words. Acts 24:25.
G won a great victory with pitchers and lamps. Judges 7:20-21.
H was a people who long lived in camps. Numbers 1:52.
I was the old man deceived by his son. Genesis 27:19.
J was a disciple, the best beloved one. John 13:23.
K was the man swallowed up by the earth. Numbers 16:32-33.
L with his family, in Sodom, sought mirth. Genesis 19:15.
M was a boy who was lame in both feet. II Samuel 4:4.
N came in the night the Saviour to meet. John 3:2.
O was a king who had an iron bed. Deut. 3:11.
P from a dark cell by an angel was led. Acts 12:10.
Q was a good man, whom Paul called a brother. Romans 16:23.
R was a widow who loved her dead husband's mother. Ruth 1:14.
S was a woman killed for telling a lie. Acts 5:10.
T was a town where they sold purple dye. Acts 16:14.
U was a man with a beautiful wife. II Samuel 11:2.
V was a queen who was deposed for life. Esther 1:19.
W was the name of the Child prophesied. Isaiah 9:6.
X stands also for Him on the cross crucified. Phil. 2:8.

Y was not me, but it stood for you some. I Cor. 6:11.

Z was a priest in the temple struck dumb. Luke 1:20.

The Geography Class, probably slightly older children, comes forward, each child giving answer with Scripture verse, and pointing out answer on map—

1. What river flowed through Palestine? Mark 1:5.
2. To what city was Paul going when he was converted? Acts 9:3.
3. Where did Lazarus and his sisters live? John 11:1.
4. On what mountain were the commandments given to Moses? Genesis 19:20.
5. What land was promised to the Israelites? Genesis 17:8.
6. On what lake did Jesus walk? John 6:9.
7. What was the capital of Judea? Luke 2:42.
8. To what city was Jonah sent? Jonah 1:2.
9. Where did Lot live? Genesis 19:1.
10. Name a famous garden in Palestine. Matthew 26:36.
11. To what island was John banished? Revelation 1:9.
12. Where did Christ live as a boy? Matthew 2:23.
13. From what country did Moses lead the Israelites? Exodus 12:50, 51.
14. What city walls fell down at the blowing of ram's horns? Joshua 6:2.
15. On what mountain was Christ crucified? Luke 23:33.

The Physiology and Reading Classes are combined. Members have bibles from which references are read, as physiological parts of the body are named by the leader—

- Head—Proverbs 10:6.
 Hair—Luke 21:18.
 Eyes—Ecclesiastes 2:14.
 Lips—Proverbs 12:22.
 Mouth—Psalm 37:30.
 Tongue—James 3:8.
 Ears—Proverbs 15:31.
 Teeth—Ezekiel 18:2.
 Neck—Proverbs 1:8-9.
 Breast—Revelation 15:6.
 Arms—Psalm 44:3.
 Heart—Matthew 5:8.
 Hands—Job 17:9.
 Loins—Ephesians 6:14.
 Knees—Ephesians 3:14.
 Feet—Romans 10:15.
 Body—Romans 12:1.

The Zoology Class presents itself with Bibles, and as the leader refers to the following list, the members reads verse shown, and gives reference—

- Horse—Job 39:19.
 Camel—Matthew 19:24.
 Swine—Matthew 8:32.
 Dog—Luke 16:21.
 Cattle—Psalm 50:10.
 Birds—Psalm 11:1.

Lion—Isaiah 35:9.
 Bear—II Samuel 17:8.
 Fish—Jonah 1:17.
 Leopard—Jeremiah 13:23.
 Mule—Genesis 36:24.
 Sheep—John 10:4.
 Spider—Job 8:14.
 Serpent—Genesis 3:1.

The Arithmetic Class repeats problems given by leader, gives Bible reference and answer to each problem—

1. 1 boy plus 5 loaves plus 2 fishes? Matthew 6:10.
2. 1 prophet plus handful of meal and a little oil? II Kings 17:16.
3. 32,000 minus 22,000 minus 9,700? Judges 7:7.
4. 1 pot of oil plus faith plus empty vessels? II Kings 4:7.
5. 1 fish net multiple by Christ? Luke 5:6.
6. 20 loaves plus some corn multiplied by Elijah? II Kings 4:43.
7. 1 lad plus 1 sling? I Samuel 17:49.
8. 1 girl plus 1 sick king plus Jordan River? II Kings 5:14.
9. 1 river divided by a mantle? II Kings 2:14.
10. 1 queen plus prayer and fasting? Esther 8:17.

Little Lessons in Arithmetic to be recited by Intermediate Grade Children

Addition

Add to your faith, from day to day,
 Knowledge and love, and you will then pray
 As never before, for souls in need
 Who look to you, as for help they plead.
 Add to your love, the patience strong
 That will still keep on, though the way be long.
 Add to the pennies, nickels and dimes,
 And make them ring the pleasantest chimes,
 And they send good news to the far-off climes,
 And to sad waifs here for happier times.
 Add, and keep on adding, from day to day;
 In the mission cause 'tis the only way.

Subtraction

Subtract from your heart each selfish aim,
 Let your gift be brought in the Saviour's name,
 From the gold and silver subtract the dross;
 Make the offering pure, for all else is loss.
 Subtract all pride and all mere display;
 In the work for Christ 'tis the only way.
 And thus will he bless you, day by day.

Multiplication

The seed that is sown must be multiplied
 And scattered and scattered far and wide.
 The workers here, and in every land
 Should be increased to a mighty band.
 The homes for the destitute and sad
 Should be multiplied, and the world made glad.
 By the help of all is the work increased,
 From the greatest, down to the very least.
 The helpers should multiply each day
 In the great world's work 'tis the only way.

Division

Divide, divide what you call your own,
 And share with those that have never known

The light and love, and the comfort true,
 That all your life have been given to you.
 As freely as ye have received, then give,
 For only by giving, we truly live.
 "Give a portion to seven, and also to eight,
 Is the Scripture word, and you must not wait
 To see what somebody else will do;
 Be quick to give what belongs to you.
 Divide your time and your money and all,
 That you may answer the piteous call
 That rings on the air from day to day,
 Divide, yes divide, 'tis the Christlike way.
 —Julia H. Johnston, in "Over Sea and Land."

"Rock of Ages" in Scripture Verse

Charles Arthur Jones, in *The King's Business*, has presented a suggestive selection of Scripture verses, each expressing the thought in a line of the hymn "Rock of Ages." It may be well used in a prayer meeting. Mr. Jones' references are given below:

- Rock of ages, cleft for me.—*Psalm* 62:5-8.
 Let me hide myself in thee.—*Ex.* 33:22.
 Let the water and the blood.—*I John* 5:6.
 From thy riven side which flowed.—*John* 19:34.
 Be of sin the double cure.—*II Kings* 2:9, 10.
 Cleanse me from its guilt and power.—*Isa.* 1:18.
 Not the labor of my hands.—*John* 5:30 (1st clause).
 Can fulfill the law's demands.—*Matt.* 5:17, 18.
 Could my zeal no respite know.—*Psalm* 69:6 (1st clause).
 Could my tears forever flow.—*Psalm* 6:6.
 All for sin could not atone.—*Heb.* 10:5, 6.
 Thou must save, and thou alone.—*Heb.* 10:8-10.
 Nothing in my hand I bring.—*Luke* 7:42.
 Simply to thy cross I cling.—*Gal.* 6:14.
 Naked, come to thee for dress.—*Rom.* 13:14 (1st clause).
 Helpless, look to thee for grace.—*Phil.* 4:13.
 Foul, I to the fountain fly.—*Psalm* 51:7.
 Wash me, Saviour, or I die.—*John* 13:8 (2d clause).
 While I draw this fleeting breath.—*Psalm* 103:15, 16.
 When my eyelids close in death.—*Ecc.* 12:3-7.
 When I soar to worlds unknown.—*John* 14:2, 3.
 See thee on thy judgment throne.—*Matt.* 25:31.
 Rock of ages cleft for me.—*I Cor.* 10:4 (3rd clause).
 Let me hide myself in thee.—*Psalm* 17:8.

Plays for These Times

Ministers seeking suitable plays for June presentation will be delighted with a booklet entitled, "Plays for These Times" by Harold A. Ehrensperger, published by The Abingdon Press, cost 35c. There are five plays, one entitled, "The Throne of Tomorrow" is particularly suggestive at this time of graduation. High School groups, Young People's Classes, or young married people will be enthusiastic over the plan.

A Rose Service for June

(Students graduating from local schools should be invited as guests of honor, decorations should be roses and garden flowers. Each graduate should be provided with a rose).

Prayer: As the rose lifts its face toward the sun, so we turn to Thee, our Heavenly father in our gratitude for Thy great love. As the rose is bathed in dew from the heavens, so we await Thy guardianship and care from day to day; as the color of the rose proclaims its joy in being, so we sing out our joy in the knowledge of Thy nearness; as the fragrance of the rose delights and inspires those who come near, so do we worship and bless Thee for the privilege of following in Thy steps.

Hear our songs of praise, O Lord, and fill our hearts with yearning to radiate Thy love. We ask in Jesus' Name. Amen.

Hymns: "Faith of Our Fathers."

Scripture: Isaiah 35:1-10 (read responsively).

Hymn: "Father, Whate'er of Earthly Bliss."

Pastor: "The place of flowers in our lives."

(Flowers remind us of love of God, the creator of all things beautiful, gracious and inspiring; flowers bring joy through form, color, fragrance, and beauty.)

Hymn: "Guide Me, O Thou Great Jehovah."

Presentation of honor guests to the audience, announcements of any special achievements on the part of any guest.

Prayer.

Benediction.

(Refreshments, and fellowship hour, school colors, school songs. Invite graduates to make short talks on their aims in life, their responsibility to their community for providing education, their appreciation of American citizenship.)

Father's Day Sermon

"Ambitions, Three Worthy," page 538, Minister's Annual, Vol. 8.

"Love Among the Ruins," page 273, Minister's Annual, Vol. 6.

"Enthronement of Personality," page 150, Minister's Annual, Vol. 6.

Children's Day Sermons

"In the Midst A Child," page 571, Minister's Annual, Vol. 6.

"The Heart of a Child," page 347, Minister's Annual, Vol. 7.

"The Child and God's Guiding Hand," page 531, Minister's Annual, Vol. 8.

The Talent Shop

Members of Lafayette Presbyterian Church, Brooklyn, were asked to set aside a specific afternoon and evening to visit the "Talent Shop" sponsored by the Women's Federation.

The bulletin says, "The Talent Shop is not a rummage sale or a place for white elephants. Its

purpose is to enable those who have the ability to make things to contribute their handwork, and that plenty of buyers appear to take home the useful articles. Articles already listed for the shop are:

SWEATERS	BREAD
KNITTED GARMENTS	BOOKS
FINE NEEDLEWORK	TOILET ARTICLES
CAKES	APRONS
CANDIES	TOWELS
JELLIES	HOLDERS
PIES	SPICE SETS

The closing feature of the evening was contributed by Dr. Alvin E. Magary, pastor of the Church, who directed a one-act play, "The Heirloom." The bulletin speaks of a possible revival of Dr. Magary's "Kinders symphony" which we interpret as being a symphony made up of *die kleine kinder*. Many pastors would be interested in knowing about the "kinder-symphony."

Learn To Turn Quickly To

The Ten Commandments	Exodus 20
The Birth of Jesus	Luke 2
The Crucifixion	John 19
The Resurrection of Jesus	Matthew 28
The Lord's Prayer	Matthew 6
The Sermon on the Mount	Matthew 5, 6, 7
The Beatitudes	Matthew 5:1-12
The Two Great Commandments	Matthew 22:37-39
The Great Commission	Mark 16:15
.....	Matthew 28:19, 20
The Love Chapter	1 Corinthians 13
The Abiding Chapter	John 15
The Last Judgment	Matthew 25:31-46
—N. Y. Bible Record	

The Home Today

"Then saith he to the disciple, Behold, thy Mother! And from that hour the disciple took her unto his own home." John 19:26-27.

Introduction—Most of us have been fortunate enough to enjoy the benefits of home and home life. But we so naturally accept these that we can scarcely realize what the loss of them would mean. More than this, we find it difficult to think that there is a serious possibility of such a loss being realized. Even the changing conditions of our lives today which are noticeably affecting our homes do not seem to provoke much extremely serious thought.

I. The Changing Status of the Home.

- The growth of larger towns and cities.
- Frequent Change of Residence.
- Lack of Desire for Children.
- Decreasing Attention Given to Children.

II. A substitute for the Home.

- Importance of Home Morale.
- Parents Educated by Children.

III. One Course to Pursue.

There is therefore only one course for us to pursue.

sue. We will let no competitor of the home steal its place. We will let no condition of society lead us to think that the home is unnecessary.

The social order has changed, but that will only make us more guarded against that which fails to build up the life of the home. *Parents can afford to go to less parties.* Indeed, they cannot afford to do otherwise than just this. We can well do with *less clubs.* We will give more thought to our children and make our homes more attractive for them. The development of worthy character will be considered so important we will never feel the interest of our children is of too much trouble.

IV. Comparative Values.

When we learn properly how to live, not the best and truest interest of the child, but the unnecessary activities of an unreasonable society will be considered as too much trouble. Of course immature childhood is only the first stage in the development of worthy character. But true parents will all through the years know that the growth and development of personalities is the thing of most importance in life. They will therefore give all attention possible to just this vital matter in the lives of their children.

Preble, New York
January 30, 1939

Dear Expositor:

My subscription has expired. I have received no notice, or had any information in any way regarding combination with The Minister's Annual.

If you will look through your files you will find that I first subscribed for The Expositor in 1907 (the first year of my ministry) and have been a constant subscriber for 32 years. Because of ill health, I was compelled to retire last fall, taking a small church with lighter work. During all my ministry, The Expositor has been on my table. I could hardly get along without it. Though my work is lighter now, yet I can hardly cancel The Expositor.

Rev. M. D. Foster

PRAYERS

CHRISTIAN F. REISNER

Multiplied troubles and depressing defeats, O Christ of God, have fed doubt and uprooted faith until the sky is steel vaulted and the Face of the Father seems hidden from me. Forgive me, O Friend of sinners, if my lapses, laziness or listlessness have offended and my neglect of fellowship with Thee has blinded my eyes. Pardon my transgressions, revive my vision of Thee, revitalize the faith that endures every storm and restore again the victorious joy of thy salvation. Without this renewed contact, O Master Divine, I cannot carry on for life is dead, days are dreary, tasks are leaden and the future foreboding. I do believe, help my unbelief, freshen my soul by the breath of Thy spirit and enable me to walk hopefully with

Thee into tomorrow whatever it may bring.
Amen and Amen.

O God of Love, Our Father, penetrate my gloom with Thy light and lead me out of the Valley of Shadow into restful peace and trustful confidence. Feed my faith with memories of Thy care, hearten my hope with reassuring promises. Assuage my pain and ease my loneliness with calls to service where my mellowed nature is peculiarly needed. Estop complaints with counted blessings. Heal my hurts with Thy Guiding Hand. Strengthen, stabilize, and sweeten my spirit against all stress and sorrow. Amen.

CHOIR AND CONSOLE

PRELUDE

Largo	Handel
Adagio	Merkel
Andante	Hollis
Prelude in F. Major	Hesse
Serenade	Andrews
Festal Prelude	Dunhill
Shepherd's Prayer	Nevin
Echoes of Spring	Friml
Cantilene	Faulkes
Idyl	Michell

ANTHEM

Lord, We Implore	Franck
I Will Give You Rest	Wolcott
My Peace I Leave	Roberts
More Love To Thee	Breiver
I Heard The Voice	Huerter
The Sun Shall Be	Woodward
I Love The Lord	Hosmer
To God Our Strength	Lambord
Light In Darkness	Jenkins
O Lord Most Holy	Abt

OFFERTORY

Memories	Demarest
Calm as Night	Bohn
Angelus	Massenet
Meditation	Sturges
Reverie	Diggle
Offertorie	Grey
Berceuse	Delbruck
Meditation	Morrison
Melody	Friml
Priere	Franck

POSTLUDE

Postlude in C	Dicks
Cornelius March	Mendelssohn
Woodland Idyl	Ruff
Finale in A	Harris
Allegro Marcato	Von Weber
March	Lyons
Sortie Festivo	Baslet
Song of Triumph	Turner
Minuetto	Guilmant
Postlude in F	Smith

T H E P U L P I T

SKILL VERSUS THRILL

DWIGHT E. STEVENSON

1. "A man hath no better thing under the sun than to eat and to drink and to be joyful."—Ecclesiastes 8:15.

2. "Keep thy heart with all diligence, for out of it are the issues of life." Proverbs 4:23.

THE GROWTH of the mania for gambling has been so great in America during the last decade that the Council of Social action recently issued a study entitled "The Gambling Industry." It tells us "that Americans betting bill is estimated at four to six billion dollars annually, an average of 30 dollars to 40 dollars per person. These figures do not include stock market speculation, nor private bets between individuals on sports, contests, and elections, but cover only commercialized gambling systematically promoted by means of slot machines, cards, dice, bingo, lotteries and racing."

What the staggering total would be if all forms of gambling could be assessed is left to the imagination. We are aware that we have recently heard the serious proposal that a national lottery be instituted, whereby the benefit of the gambling mania be turned into the channel of the public revenue.

Here is a concern of public morals over which loyal citizens—if there are any left who are not involved—might well become concerned and indignantly militant.

What concerns us in our present discussion is not the techniques of abolishing the gambling industry, but a consideration of the basic life attitude of which it is symptomatic. Here is abundant evidence that millions of people are hoping that a lucky windfall of fortune will solve life's problems for them and make them happy. Here is a naive hope that life can be met with a wager which will abrogate the necessity of meeting it with hard-earned wages. This is illustrative of a fundamental cleavage between two radically opposed attitudes: the one confident that life can be put on from the outside like a garment, the other soberly aware that life lies within and is achieved through the cultivation of the self; the one seeking life enjoyment through thrills, the other laying hold on enduring satisfaction through skills.

The philosophy of the quest for thrills is well

summarized in the motto which Ecclesiastes accepted for a time during his pursuit of a happy life: "A man hath no better thing under the sun than to eat and to drink and to be joyful." We have yielded unconsciously to the accepted inversion of the old gospel maxim until it now reads, "Know ye not that the raiment is more than the body, and food is the giver of life?" The extent to which we have been misled by an external view of life is probably so great that we are obsessed by it even while we are trying to assess it. Recreation is a process of being amused. We sit passively in a darkened hall and allow the retinas of our eyes to be bombarded by pictures at the rate of twenty-four a second for two and a half hours, and we feel immensely superior to our grandfathers who sat in the parlor looking at pictures through a stereoscope at the rate of one every two minutes. Our grandfathers had at least this superiority: they selected the pictures they were to see, hoisted the machine to their eyes and with their own muscle power and supplied the dialogue and the musical score themselves, thus acquiring some of the skills of self enjoyment which the modern movie has almost abolished. The leaping life of the movie screen is all too often matched by the blank screen of colorless minds which have nothing to contemplate or enjoy unless someone brings it to them. Pictures talk but human beings who look at and listen to them have lost the art of conversation. Pictures move, but the human beings who view them are becoming less and less capable of moving under their own power. They must be transported, in cars, busses, trains, trolleys, airplanes, seaplanes, gyroplanes, ocean liners, submarines; their minds are not traveled so their bodies are traveled, in the vague hope that the mind may catch a little culture like a child takes the measles, through proximity.

Or, if you wish a prime example of civilization's devotion to externals, observe the earthquake and whirlwind popularly known as the world of fashion. In olden days our ancestors braved the dangers of arrows from the bows of Indians when they ventured out of doors; nowadays a lady with a last year's hat who ventured

out of doors would be braver than all the host of those who faced the wrath of the American aborigines. So frequent has the style of women's hats been changed in recent years that it is distinctly out of fashion to make a hat like a hat. And so we have hats aspiring to be butterflies and lampshades, hats that make the stars swim in vertigo.

The civilization of Egypt reached its recrudescence and its putrefaction when Cleopatra covered her banquet floor eighteen inches deep with rose petals and stuffed her mattress with them. Rome was in its decline when Nero gave banquets at which the floor was ankle deep in flowers and his guests were sprayed with mists of perfume from tiny jets in the ceiling.

Over all of this we write the motto of Ecclesiastes, "A man hath no better thing under the sun than to eat and to drink and to be joyful," it being supposed that life can be put on like a garment and that pleasure is synonymous with thrills. But if Ecclesiastes voiced the motto of the quest of thrills he also registered the disillusionment that came at the end of it.

He realized, for instance, that the quest for thrills is like the drinking of sea water—the more a man drinks the more his thirst increases and he ceases not to drink until he perished. Each time an emotion is stimulated it requires a greater stimulus than the last to elicit a response, and the man who opened the century dashing daringly along the country road in a buggy at five miles an hour, having achieved the acme of adventurous pleasure, speeds down a modern highway at 12 or 15 times that speed without the slightest trace of excessive adrenaline in his blood. The boy whose heart thrilled at the melodrama that played on the show boat that docked in his river-town twice a year, and who for six months after played hero and villain with consummate skill and enjoyment with his playmates, has become the man who goes to the movies twice a week and sees two features at once with far less enjoyment.

I recently heard Dr. Ralph Sockman say that our Puritan fathers regarded the theatre as evil because of what happened on the stage; but in our time the theatre may be evil because of what does not happen among the spectators. It is unhealthy to subject oneself to stimuli to which no response is made, but it is equally impossible to respond to stimulus when all life is stimulus and there is no time or opportunity left in which to respond. Ecclesiastes voiced the disillusionment of the quest for thrills when he said, "The eye is not satisfied with seeing nor the ear filled with hearing . . . He that loveth silver shall not be satisfied with silver; nor he that love abundance with increase . . . When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, gave the beholding of them with his eyes? The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep."

The quest for thrills depends upon fads, and fads depend on imitation. The quest for thrills makes a man hostage to fortune; it places him under captivity to the accidents of time and place and robs him of the greatest of all thrills—the thrill of self-determination.

In hyperbole, Ralph Waldo Emerson stated a fact fundamental to life: external experiences are less important to man than the self that he brings to the experiences: "Traveling is a fool's paradise. Our first journeys discover to us the indifference of places. At home I dream that at Naples, at Rome, I can be intoxicated with beauty and lose my sadness. I pack my trunk, embrace my friends, embark on the sea, and at last wake up in Naples, and there beside me is the stern fact, the sad self, unrelenting, identical, that I fled from. I seek the Vatican and the palaces. I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My giant goes with me wherever I go."

Emerson likewise pointed out the period of expecting life to confer a bounty upon us without. No man really faces life who does not make it for himself. "The highest price a man can pay for a thing is to ask for it . . . Benefit is the end of nature. But for every benefit which you receive a tax is levied. He is great who confers the most benefits. He is base to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much goods staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort."

The quest for thrills is an appetite—the satisfaction of which only increases hunger. Says Ecclesiastes "All the labor of man is for his mouth, and yet the appetite is not filled."

The book of Ecclesiastes is valuable to us only because it is a map of the road that leads to disillusionment. From his negative lesson about the futility of the quest for life through its externals, turn to the positive lesson of the sage in the book of Proverbs who bids us seek life from inside: "Keep thy heart with all diligence, for out of it are the issues of life." This counselor bids us face life with a sturdy and stalwart self whose skills turn the external scene into his possession.

There is not one lasting enjoyment of life that is not based on an internal discipline. Even the golfer gains pleasure in his game by learning the disciplines of golfing, and he gains the most pleasure who gains the greatest self control and proficiency. The musician enters the world of melody and harmony by way of long hours of discipline. The scientist who makes thrilling discoveries in a laboratory must first possess laboratory skill. The journalist who knows the thrill of seeing his writing on a printed page must first acquire the skills of writing. The most important thing about an

art gallery is not the paintings hanging on the walls but the masterpieces of appreciation that hang on the walls of the minds that view them.

Everybody thinks he would like to become famous and to enjoy the fruits of boundless popularity. But no frontal attack can be made upon fame. Go find a task that society needs to have accomplished. Sweat over it, learn more about it than any other mortal, work at it tirelessly, bleed your heart white over it, suffer ridicule for it, be willing to die with the brand of a lunatic upon you because of it—and maybe if your work stands the test of time, you will become famous. But in the doing of the task the importance of fame will have faded into nothingness; you will have found your reward in the task itself!

"Keep your heart with all diligence for out of it are the issues of life!" The person who follows his own bent and acquires appropriate skills for the expression of his own capacities and dreams acquires the greatest treasure open to men: his own individuality. He becomes himself and he expresses himself. This is the craftsman's pride which mass production has so largely stolen from modern industry and which must be got back into it if work is to satisfy the soul as well as provide bread for the stomach. Because of this there is a large place in modern life for the creative expression made possible through hobbies. We all need to create something which expresses us. We have all seen the exultant pride of the little boy over the airplane that he made out of two sticks and a nail hammering away with his father's hammer. Anyone with eyes knows that the crude airplane is more important than the latest China Clipper fresh off the counters of the Five and Ten emporium. It is more creative; it is more the expression of a boy.

No human being has the right to impoverish himself to the point that he has no skill that is uniquely his with which he can face life to master some portion of it. It is only so that he can achieve a self with which to enjoy life.

We have been talking much in recent years about making a new world, and a new world needs to be made. But no house can be more sturdy than the stones out of which it is built and society can be no more worthy than the individuals who compose it. Emerson almost said an authoritative and final word on the matter

when he said, "Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion we have not chosen, but society has chosen for us. We are parlor soldiers. We shun the rugged battle of fact, where strength is born." And so he call us to the stern business of acquiring a self. "Keep thy heart with all diligence for out of it are the issues of life."

How are we facing life in this external age? Are we facing it with a hunger for thrills or with an adventurous determination to acquire skills appropriate to our own persons? We shall have to choose, and upon our choice hangs our destiny.

Thrill greets us with smiling face and beckoning finger, promising a joy that she cannot deliver. Skill is stern of countenance and forbidding in appearance; he makes no promises for he bids us earn his rewards. Thrill holds before our eyes the alluring trinkets of pleasure but offers us no enduring jewels of satisfaction. Skill bids us ponder costs and weigh consequences, but he makes his companion the possessor of the priceless treasure of self-respect. Thrill gives cheerful voice to the lie that life consists in the abundance of possessions and the external accretions of fortune. Skill speaks the sober judgment that no joy can dwell in a soul that meets life empty. Thrill bids us master the world. Skill bids us begin by mastering ourselves. Thrill would throw off all painful restraints and all disciplines. Skill knows that restraints and disciplines are the doors through which we must pass to satisfactions that endure. Thrill prates that duty is dead, except as it is revived by parents and parsons as a prod to conformity. Skill teaches that duty is the stern daughter of the voice of God. Thrill is a bubble blown from a bubble-pipe—airy, beautiful, but only a film wrapped around nothing. Skill is a rugged rock jutting from a hill-side; when cut and polished it can become a corner-stone for a temple.

Something Money Cannot Buy.

Jesus' life secret explained in conversation with the rich young ruler.

"One thing thou lacketh." Luke 18:18-22.

Here was a respected young man who felt a great lack; at least we may infer that his conceit was not the sole prompting which caused him to come "running" (Mark) with his question. He had social prestige, money, moral training; but that was not enough. There was a heart long-

ing.

1. He lacked humility, deeper soul capacity for goodness, and social responsibility.

2. He lacked a consciousness of *life possibilities*, which emerge with self forgetfulness in thinking of others.

3. He lacked the hunger for fellowship with God which the Psalmist had in mind when he cried "As the hart panteth after the water brook so panteth my soul after thee, O God. (42:1)

GRAND TRUTHS

CLARENCE EDWARD MACARTNEY

"And cut off his great toes."—Judges 1:6.

A WOMAN once said to a French Cardinal, "My lord Cardinal, God does not pay at the end of every week; nevertheless, He pays."

This is a rough-and-tumble world that we enter when we open the Bible at the Book of the Judges. Men are a law unto themselves, and the result is lawlessness and anarchy. Everything is on the heroic scale, mirth, sorrow, revenge, hate, murder, anger, and love of country. Silhouetted against this dark background are strange and unforgettable characters, who move across the stage of Israel to the music of strong passions—Samson, Gideon, Jephthah, Jotham, and this monster of cruelty with whom the book commences, Adoni-Bezek.

Adoni-Bezek was a prince who amused himself with the savage mutilation of the princes whom he conquered in battle, cutting off their thumbs and their great toes, thus rendering them unfit for military service. To cruelty and mutilation, he added insult and degradation by compelling them to grovel about his table in his palace, where he threw crusts of bread to them as if they were a pack of dogs. But at length his day came. Simeon and Judah and their men at war took his stronghold and put his people to death. But Adoni himself they reserved for a more poetic justice and grim retribution. They dealt with him just as he had dealt with the princes who were unfortunate enough to fall into his hands. They mutilated him just as he had mutilated his own victims. When he had suffered this mutilation, Adoni exclaimed, "As I have done, so the Lord hath requited me."

The incident is a striking example of the judgments of God. Sometimes justice seems to go on slow foot, and we wonder if there is such a thing as justice in the world, so tardy, and oftentimes invisible, are its decrees. But at other times, justice amazes us and startles us with the flashing of its sword. Just as on a close, heavy day, a flash of lightning will scatter the clouds and clear the atmosphere, make the heavens luminous, so a flash of God's justice makes luminous the spiritual firmament and restores to us our faith in the moral ordering of the world. For long years, this brutal prince practiced his infamous atrocities, till he had almost a hundred mutilated men groveling at his table. He was secure in his stronghold; it seemed that he would never be called to account. When the blow fell, it came from this unexpected quarter; two of the tribes who had come up out of Egypt, Judah and Simeon. The record is that they "found Adoni-Bezek and fought against him." So men's iniquities find

them out. If not today, then tomorrow; and if not tomorrow, then the day after tomorrow.

But there is something more in this ancient confession, wrung from the lips of agony, "As I have done, so the Lord hath requited me." What this exclamation sets before us is not only the fact of God's retributive justice, but the manner of it; not only that God pays, but how He pays. There is a correspondence between the transgression and the punishment. This is strikingly brought out in our second text, those words of Paul to the Colossians, "The wrong that a man doeth—that wrong he shall receive again." The text states, not only the certainty of retribution, but that mysterious and inexorable connection between the wrong that was done and the punishment inflicted. A man's sins come back to him. The wrong that he does, that wrong he gets again, if not in actual reduplication, always in effect and principle. The Greeks used to speak of the "retribution of Neoptolemos." Neoptolemos had slain Priam at an altar, and by an altar Neoptolemos himself was slain. So in Hebrew theology we can speak of "the retribution of Adoni-Bezek."

There are other unforgettable exhibitions of this in the Bible, aside from this grim story of the Judges. One day, Jacob put goatskins on his arms and hands, and came into his old father, Isaac, whose eyes were set with age, and pretending that he was Esau, fraudulently got his father's blessing, the blessing of the first-born. He deceived his father, and his sons in turn deceived him. "As he had done, so the Lord had requited him."

David is another example of this manner of God's punishments. In the midst of his reign, he committed murder and adultery. He repented of his sin, and was greatly forgiven. Yet, David lived to see the day when his own crimes, murder and adultery, were reproduced in his own sons, Amnon and Absalom.

That like produces like, is a spiritual no less than a natural law. Sin is often punished in the very shape and fashion of the sin. God's law of requital and recompense is always silently at work. If a man lies and deceives another, his lie comes back to him. He may not be deceived in exactly the same way, but because he himself has lied and deceived, he cannot now put his trust in anyone. The man who lives selfishly, as if he were the only one whose interests are to be considered, is punished by being left alone. Selfishness and egotism isolate and separate. There is no man so lonely as the selfish man.

We hear much today of the flouting and abandonment of what used to be considered the

"standards" of conduct under the plea of self-expression. It is just as well to remember that however these standards be accepted or abandoned, honored or ridiculed the laws of God, exact and inexorable in their recompense, go forward, doing their appointed work and registering their decrees. Today, tomorrow, and tonight, under the noise of the city's confusion and clamant roar, pause for a moment, and you will hear speaking that still, small Voice, and you will see working those laws of compensation and recompense.

Some miles south of the harbor of Arbroath, Scotland, on the German Ocean, is the Bell Rock Lighthouse, built by the Scottish engineer, Thomas Stevenson. In olden times, the Abbot of the monastery at Arbroath put up a bell on this dangerous reef, to warn the incoming vessels. A coasting pirate once sacked the town and sunk the bell in the sea. Years afterwards, during which the absence of the bell had caused the wreck and destruction of many a vessel, this brigand of the sea on a stormy night was beating in towards Arbroath. He listened in vain for the bell on the reef, which would give him his bearings, and he and his company went down with the ship to an ocean grave. "As he had done, so the Lord had requited him."

It is to be noted here that Adoni acquiesced in the severe judgment which had overtaken him. In the savage punishment meted out to him by the Hebrew tribesmen, he recognized the exact equivalent of what he himself had done. Nowhere in the Bible, when God's judgment falls upon an evil-doer, does the evil-doer himself protest against the judgment. On the contrary, he acquiesces in it, as did this mutilated king, and as the thief on the Cross did, when he said, "We receive the due reward of our deeds." If there is a state of future retribution—and if we believe in God and in the Bible and in Christ, there is such a state—it is well to remember that there

will be no complaints against the judgments of God. It is only in the mind of speculation that such questions or doubts arise. The objections to future punishment will be confined to this present world, and even then, they will not come from the lips of those who have received the due reward of their deeds.

This truth, that the wrong a man hath done he shall receive again, draws its own conclusions and preaches its own sermon. But, happily, there is a brighter and more hopeful, and a more pleasing side to this truth. If a man's evil deeds come back to him, so, also, his good deeds come back to him. Christ made that plain when he said, "All things whatsoever ye would that men should do to you, do ye even so to them." And in His apocalypse of the day of Judgment, He tells of those who will be surprised by the Resurrection of the good they have once done in this world. However warned you may have been by the other side of this truth, have no doubt as to this, that the bread which you cast upon the waters one day will return to you. Truth, purity, compassion, tenderness, loyalty, faith—all these things are their own reward. The prophet said of Him who did no wrong, but Whose divine life was filled with righteousness and good deeds, although that life came to an end in this world amid clouds of execration, obloquy and agony and shame—"He shall see of the travail of his soul, and shall be satisfied." What is true of Christ, will be true of every faithful disciple who bears His Cross and follows in His steps.

The good that a man does is sure to come back to him. Therefore, in the morning, sow thy seed, and in the evening withhold not thy hand. In due time we shall reap if we faint not. Yes, we shall reap! We reap in the blessings of a good conscience, in the gratitude and friendship of those whom we have helped, in the "well done" of our own conscience, and in the fellowship of the just made perfect in the life which is to come.

THIS BUSINESS OF LIVING

HARRY W. STAYER

Luke 12:13-40.

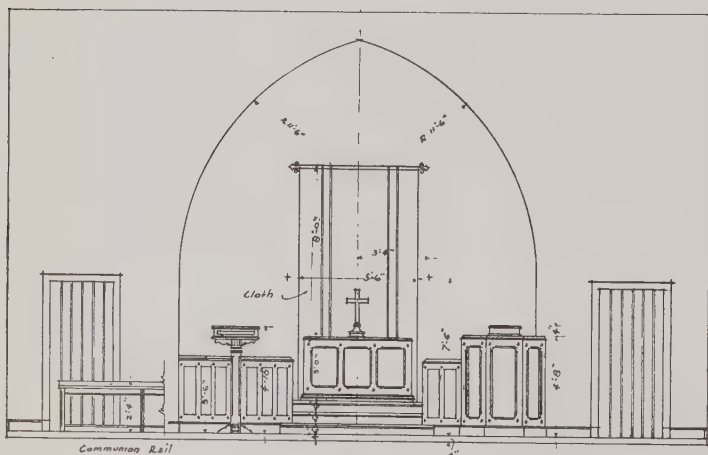
A PARADOX, according to the dictionary, is "a statement or a proposition which at first sight seems absurd, at variance with common sense or contrary to received opinion, but which, on investigation or when explained, appears to be wellgrounded."

The saying of Jesus, with which we are here concerned, is a paradox. After the way of all paradoxes, at first sight it seems absurd, at variance with common sense. But investigated, explained and understood, it appears as wellgrounded. The paradox is this, "Whosoever would save his life shall lose it and whosoever shall lose

his life, for my sake and the Gospel, shall find it."

Who is this Jesus who speaks in such manner? Lucius H. Bugbee answers, "Who is this Jesus? He is the embodiment of all we dream for ourselves, for our children, for society. You cannot conceive of anything better than life in a world dominated by His influence or His spirit. You cannot dream of anything better for the home, the state, the nation or the world at large than it should become Christ-like in all its relationships and activities. He is the symbol of all our highest hopes, all we pray for, all we hunger for. It is true that we never catch up with Him. Tonight you build your camp-fire in His light but

THE MEETING HOUSE BECOMES A SANCTUARY



The Elgin Plan—Chancel Elevation

Many bare "auditoriums" or meeting houses may, at moderate cost, be wonderfully improved to make the worship services more effective.



A colorful drape, where a really good window is not possible, will provide an excellent focal feature. Church school rooms are improved by the use of similar but simplified treatments.

At a cost of less than \$150, this church in Fairfield, Cal, remodeled the chancel, including Redwood wainscoting.

with the daybreak He will be going on before you. We do not catch up with Him in our social progress, but for that very reason He goes on before us like an everlasting song of hope, the Answer to all our questions, the Solution of all our problems."

When the poet wrote, "'Tis more life and fuller that we want," he voiced the common longing of us all. When Jesus declared, "I am come that ye might have life and have it more abundantly," He spoke the great word waiting to be spoken. And it has come down the years with its warmth of hope and radiance of cheer to stay the heart of man in this business of living. There are three observations in this matter worth our consideration.

First of all, the business of living roots deep into the soil of human desire. That, it seems to me, is not only an observable fact but a very important fact, for in some very real and final sense success or failure in this business of living depends on what our dominant desires are. Just as we "reap as we sow," so we are what we want. The strange thing about our desires is not that they are so many but that they are really only one. Like so many diverse lines drawn at different angles to meet at a common center, so all our desires may be looked upon as converging at a single common point, namely, the attainment of that "more life and fuller" of which the poet speaks, of that "more abundant" life which the Master said He came to bring. In a word this business of living sums up into one basic and fundamental issue, the desire and struggle to find life.

That desire and struggle brings us face to face with the second observation about this business of living. And that observation is that this business of living is beset with many obstacles. It is not our purpose here to draw any moral about what obstacles may be good for. Our only concern is to point out that we are confronted with innumerable obstacles, and that we might as well face the fact that none travels very far along the road called life without bumping up against the barriers in the way. A hundred things may block our path, physical handicaps, mental limitations, political pressures, social standards. Any one of us can make out his own list. Obstacles are things we must take account of, not in an attitude of discouragement or any spirit of defeat but as factors and parts of the process of living. And we may need to remember that we are not alone when it comes to things in the way. It is the common experience of all men. Struggle enters vividly and vitally into all our human doings and is an inevitable element in this business of living. If we are wise to see and understand it, we may learn from Jacob, in his wrestle with the angel, that our antagonist may be our helper.

The third observation about this business of living is that in the midst of this whole realm of desire, this whole area of obstacle, this whole scheme of struggle which has as its end the finding of life, there stands life itself in the person of

Jesus. "In Him was life and the life was the light of men." That's the way John words the circumstance. "I AM the LIFE." That's the way Jesus unveils the reality. What practical help has He to give us in our quest?

For one thing, Jesus reveals to us wherein life consists. Whoever listens to what He has to say and follows His word shall not "walk in the darkness but shall have the light of life." Jesus teaches us plainly that "a man's life doth not consist in the abundance of things which he possesseth." He declares that "the life is more than meat" even as "the body is more than the raiment." This business of living, says the Master, involves something above and beyond "bread alone." It requires "every word that proceedeth out of the mouth of God." Is it any wonder that we make such a mess of this business of living when we ignore or reject the very things in which life consists and employ the faculties of the heart and mind and body and soul in an utter concern for the things which, of themselves alone, hinder and handicap the achievement of that "life which is life indeed." He points out the "way that leadeth unto life" by showing us wherein life consists. And there is ever that other "way that leadeth to destruction."

For another thing, in the matter of the obstacles which enter into this business of living, Jesus reveals to us that sometimes a victory comes only through surrender. In other words, there may be barriers that we cannot get over nor go around when it is the part of wisdom to do what Jesus did in Gethsemane when the "cup" He prayed might "pass" was continued to Him. There are people who never learn that. They bump and batter and bruise themselves all their lives against impassible barriers. They storm and fury endlessly and futilely against the things that thwart them. They never seem to learn the secret of letting go or of understanding that there are always some things we cannot have no matter how much we may desire them and struggle after them. There is more common sense in Jesus' way than we are willing to admit or accept. But if we do admit and accept His way we shall come to know what He knew and revealed to us, that when an obstacle is too high to get over and too wide to get around we can get under it through surrender.

A third thing about this business of living in which Jesus helps us has to do with the struggles which are born of our desires and activated because of the obstacles that stand in the way. If Jesus makes anything plain in the living of His own life on earth it is the fact that struggle always involves suffering in some degree. This business of living, in which struggle is an inevitable element, always entails some pain. No obstacle was ever overcome, no desire was ever obtained by anyone who did not pay the price, and the greater the obstacle and the loftier the desire the vaster the cost. The Cross of Calvary and the death of Christ upon it is conclusive proof of that. And it is proof of something else, namely, that

When the struggle seems to avail nothing there is a Divine justice and a Divine love that does not let such struggle suffer loss. It is even as Marjory Campbell discerns in her poem, "The Weaver"

How shall we know the finished tapestry
Or guess a power behind the guiding Hand,
Who judge the whole from one small entity
Or compass boundaries of the pattern planned.

Enough to realize, for some vast gain
He mingles threads of ecstasy and pain."
Desire, Obstacle, Struggle and to what end?

That we may find life. But how shall we shape the desire, handle the obstacle and order the struggle that the end of it all may be our reward? There is a way, says Jesus—"Whosoever shall lose his life for my sake and the Gospel shall FIND it."

THE BLESSED COMMUNITY

Communion Meditation

KENDIG BRUBAKER CULLY

TEXT: *I Corinthians 12:12; 26.*

IT IS a desirable exercise that from time to time men and women should think together about their common destinies on earth. Is there any person who does not at times find himself reflecting on the innumerable ways in which we are inter-related: we, the present inhabitants of one planet. It is as if out of all the millions of possible years and days, we were somehow dropped here into this age to follow out a scheme of living together.

It is a common air we breathe, and a common world in which we dwell. Not always do we recognize that; but along comes a great wind which forces us sometimes into a startling realization that these very hours belong to us, the living. Now what is it which really links us together in this world of space and time? Fundamentally, I mean. It is not only fast communication and swift transportation. Surely not alone the schools and the Government, which do tend to shape our thinking in certain prescribed channels. Not merely projects on which we are commonly engaged. There must be some ties more intimate than these.

First, we are related through blessed ties of closeness. Everyone belongs to a family; we know what that means. Although families are notorious for their capacity to disagree with one another, I suspect that it is in families most of us learn our first lessons of interdependence. But beyond such intimate ties of blood and roof, what can we say? Somehow we have evolved in the course of history great ideas transcending mere class and clan. Democracy, for instance, is one of these—a society in which values are preserved not through special privileges but because of a wide identity of values in which all might share. Now the advent of the idea of Democracy represented a great step in advance. It is applied idealism. It seems to be about the nearest possible approach to the fond Utopias so long conceived on every hand. In part it is already a somewhat realized ideal—for many have died for it. Yet who would be so blind as to see that Democracy is as yet unaccomplished completely. Indeed, today it is being most viciously attacked.

Now Democracy, a big idea, is made up of lesser, but also big, ideas—such as just race relations, freedom of the press, ballot and religion, widespread education for the masses. Yet so often these big ideas appall us by their vagueness. They remain "ideas," unclothed in human reality. One becomes wistful, almost, about the old employer-employee relationship in industry when one hears so many talk of the Labor question in the large.

Let us suggest a technique whereby we might become vividly involved in these great and necessary ideas without being chilled by their vagueness, nor discouraged by their abstract nature. First, we must reduce them to their human components. I have a friend in Oklahoma, let us say; another in India, working as a missionary. I have colleagues in the ministry, a set of parishioners, and former colleagues in newspaper work. I stop at a filling station and talk with the man in charge. I ride in a train and start a conversation with a fellow-traveller. Now in all these cases a string of tensions, of relationships, is set up. Each of these relationships, whether profound, like the friendships, or casual, like that at the gasoline station, leads me, if I see beyond the moment, into an almost infinite horizon.

That friend in India, for instance. Because I love him and follow his career closely, I am led to other friends, unknown in the flesh but very real—the Christian missionaries, the students whom my friend teaches, Ghandi, and the great contemporary leader Jawaharlal Nehru. Before long, if I pursue the matter, I develop a sympathetic response to all Indian life. I find myself becoming intrigued by the Nationalist Movement there. So I read Nehru's Autobiography, where I learn how he went for the first time into the villages, and there saw thousands of oppressed and unfostered citizens craving attention.

"No newspaper had contained a line about it; they were not interested in rural areas. I realized more than ever how cut off we were from our people, and how we lived and agitated in a little world apart from

them."

And so, by a round-about, yet after all a very direct route, I desire to understand more about those Indian villagers so remote from me. They become my neighbors. Soon, I suggest, by such a process, moving from the small spheres of our own acquaintances and our personal interests, we are able to discover our blessed ties of closeness to all humanity. World Fellowship is no longer an abstract phenomenon; it becomes preciously human and near.

We are also related through blessed ties of need. Every heart is held, as it were, in a balance, tremblingly. The stars move in their courses, and we are moving on the strange ocean which is life. How many calls there come to us, if we are alert, to share in the common need. How often we neither hear nor care to listen!

Biographers have looked at lives and found them dominated by particular themes. Every life has a theme, and this refrain is repeated somehow in practically every other life. Consider a few notable lives:

Lincoln—a nation of free people;

Napoleon—mastery of a continent;

Beethoven—a blending of sounds into some divine music;

Hitler—who can yet say what his dominant theme may be?

Now I believe if we could penetrate beneath the surface of every person we would find a pulsating need which has determined the way in which he lived out his days. We criticize and feel only the jagged edges simply because we do not sense the real need.

What do we crave in common with one another? Happiness, material comforts, success, power over others? No doubt. The list of possibilities is endless. But over and beyond all these needs lies a greater: the need for human understanding. If only we knew how other hearts crave the same things which we desire—chiefly a benediction of peace—how many aches would be soothed, how many wounds healed.

It is this sort of understanding which Jesus appeared to offer his first followers. Not an earthly Kingdom, as some of his near-sighted misinterpreters thought, but a veritable Kingdom of God, wherein men might commune together in the spirit of a loving, eternal Father.

Consider a common human agony: the feeling of not being worth very much. As Thomas Huxley once said: "The greatest shock which human nature can receive is a sense of being useless." There are powerless, defeated wrecks lying all about us. The fact, of course, is that no person has ever been utterly useless. The feeling of uselessness is only within ourselves. If we have ever felt it ourselves, what we have desired was an understanding friend or counsellor. If we see it in others, we must become that friend or counsellor. Someone has said that whenever he meets another person he asks himself: "What can I do for this one?"

Ultimately it is a matter of facing each day.

What shall we do? Some recent tests have shown birds to be grouchy before breakfasting. The sweeter notes come later in the day. In so far as we sense each day the needs of our fellow-men, we enter into the blessed community.

Because we are related through blessed ties of closeness and of need, the sacrament of the Holy Communion is inevitable for Christians. It is a providential provision for us. It ministers to the blessed community which always is because God is.

As Vida Scudder of Wellesley College has written in her autobiography (she who has been able so wondrously to combine in her life a lofty spiritual devotion with ministering to the needs of thousands in our slum areas of great cities):

"One does not draw near the altar alone. The moment of most intense self-realization, which is God-realization, is a Communion. Not only do fellow worshippers kneel beside me in those still moments when the day is young; within myself, it is the Church that kneels, it is the Church to which the Gift is given . . ."

When we partake of the eternal covenant, we are one with Christians everywhere, no matter how small the local group of worshippers. Their closeness is for us to know; their needs are blended with our need. There is enough and more than enough for everyone at this table. It has been suggested that the Holy Communion would provide a splendid model for the reconstruction of society on humane principles. The abundant best things of life are here altogether shared.

We come from various walks of life. Here we may experience our essential oneness. We are no longer at war, one member of the body with another. All the members of the body, being many, are one body in our Lord Jesus Christ. It is only religion which can demonstrate this to us. For our closeness and our need will lead us into God's blessed community.

O U T L I N E S

CLAUDE R. SHAVER

Education's Finishing Touch.

"The Wise in heart shall be called prudent."
Prov. 16:21.

It is generally recognized that this sage of Old Testament literature had a broader idea of wisdom, than that of the text books; since few text books were in existence during his life time. Yet his keen insight into life's problem is emphasized in his identification of the finishing touch in education which comes into heart experiences.

1. It is a reminder that human consciousness, with its marvelous faculties of reason and memory is not a card index or catalogued library. It is not a cistern for the storage of the spring rains of truth from a brief college experience; rather is it a bubbling spring welling up from deeper sources which have been opened and puri-

ed by study.

2. When the heart is thus taken into account in the processes of culture a *practical* education results, in which sympathy and fellow feeling will supplement book learning. Teachers and singers soon learn to respond to this urge; as well as editors, lawyers and ministers. Intelligent citizenship, which takes cognizance of the needs of the underprivileged, the unemployed and the foreign resident, will also assert itself, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23)

3. Hence we recognize the appeal to the heart, and not merely the head, in the religion of Jesus. His teachings mention "love" which is more than sentiment. His sympathies go out through miracles and daily associations, to the poor and afflicted. His Cross is an appeal to heart and conscience, as well as to the reason. "The way of the cross leads home."

Heroes of the Common Tasks.

"I am doing a great work . . ." (*Nehemiah after refashioning the wall of Jerusalem*). Ch. 6:3.

There is a peculiar significance in the proximity of Nehemiah's record of patching up the wall of Jerusalem and that of Ezra, immediately preceding, which reports the building of the temple. Naturally we would think of the latter as the "great" work; yet there is a heroism about the former common task that commands our respect and enlists our attention.

1. It requires more genius and enthusiasm to achieve the ordinary, and to work over old materials. Any architect enjoys turning new materials into the finished structure; likewise the seamstress who cuts into new cloth; but it is a rare artist who can transform old materials into beautifully appearing creations. Nehemiah did a great work, because he brought a high appreciation of the need to his commission; a new dignity for his city, defence, and orderly administration of law.

2. Life itself may be either a commonplace experience or a "great" work depending upon our appreciation of values. A reporter in an eastern city tells of interviewing three workmen engaged upon a rather extended structure; asking the first "What are you doing here," and receiving the answer, "Waiting for the whistle to blow"; Next, an electrician: Same question: Answer—"Making seven dollars a day"; Third same question—"BUILDING A CATHEDRAL." Those three workmen represent three groups of humanity in many walks of life; the last being the hero and the great soul.

3. Seeing great values in our life task we rise to meet God, and the Divine comes to us. Nehemiah said "God put it in his heart" and he worked accordingly. Paderewski once said "Genius is eighty percent drudgery" and his habit of life bore out that theory; likewise Nehemiah. Dr. Oliver Holmes has written

"Be firm; One constant element in luck,

Is genuine, solid old Teutonic Pluck.

See yon tall shaft; it felt the earthquake's thrill,
Clung to its base, and greets the sunshine still.

Two Talks To Boy Scouts.

The Scout Cultivates the Fine Art of "Seeing."
"Moses sent them to spy out the land . . . and said unto them 'Go and see the land, what it is.'" Num. 13:17-18.

The use of the eye is a fine art, susceptible of intricate and broad development. These ancient spies would have been called "scouts" in American history. They were trail blazers.

1. An *intelligent* use of eyesight is a blessing; especially when one cultivates care and patience in their use. Go with the botanist into the forest and note his observations as to the bark of trees, moss, and parasites. Jesus said to disciples "Blessed are your eyes for they see"—The Pharisees missed the leading of Jesus vision.

2. An *honest* use of eyesight was demonstrated by Joshua, who faced the distorted and imaginary reports of the ten other spies who saw themselves as grasshoppers. (Vs. 33) Look fairly at tasks and hindrances and victory is certain. Napoleon said "There shall be no Alps" when his general reported the difficult mountain trails.

3. A *trustful* use of eyes will see God at work in little things, and will *believe* in God's help in greater things. So David, before Goliath: So Joshua; also Caleb, Joshua's pal of earlier years, in Josh. 14:12. Paul faced many shipwrecks and imprisonments saying "None of these things move me . . . I know whom I have believed."

The Scout is Thrifty

Matt. 26:8 "To what purpose this waste . . . She hath done what she could."

Illustrations from Benjamin Franklin's "Poor Richard" maxims.

1. Thrift is not hiding wealth but *using* it; Recall the one talent man of Jesus' Parable. Yet it means an intelligent usage at proper time. Mary took advantage of present occasion. Franklin says "Time that is lost can never be regained."

2. Thrift is investment for *wholesome* usage—not frivolity or dissipation. Recall the Prodigal Son; Franklin's experience "Paid too much for his whistle." Also in many other experiences. Jesus said of Mary "Anointed for my burial"—far sighted.

3. Even our odd moments should be used. "Time is money." "As we must account for every idle word; so every idle silence." (Franklin) The scout who watches opportunity for that "good turn" every day is making an investment. He becomes a conservationist of the Izaak Walton type when he goes hiking—not to destroy but to save—in fish, bird's eggs, watermelon patches.

4. Thrift is care in little things; a clean body; clean sport; clean language; clean movies. How much waste there is in these habits of average boys who fail to regard them as important because they are trivial.

WESLEY G. HUBER

LOVE'S COMPLETENESS

(Decision Day)

WESLEY G. HUBER

(Use Perry Pictures. Small size. 791 W "Christ Bearing the Cross," by Hoffmann. Distribute these among the children so that every child has one of his own. Don't begin to speak until all have a picture. Have the organist play "Love Divine.")

Two men were talking together over very serious matters when a little lad came running into the room and said, "Papa, get up and show Mr. Shields how much you love me." The father went on talking but the child insisted upon his paying attention to what he said. Finally he said, "Oh run away, Neil, and play; we are busy talking and Mr. Shields knows I love you."

"Yes, but I want you to show him how much!" And so the father arose and stretched himself to full height and stretched out one hand. "More than that." And the boy was not satisfied until every finger was extended out just as far as possible. And then he laughed with glee and ran away. The boy was not content until his father had shown him that his love was complete, to the uttermost.

When Jesus was here on the earth He stretched forth his arms to the little children. He said, "Suffer the little children to come unto Me and forbid them not for of such is the Kingdom of Heaven." He was always glad to have little children about him. He was happy when they were near.

But "one day they led Him up Calvary's Mountain" and "One day they nailed Him to a Tree." And then, once more He stretched forth His arms upon the cross just as far as He could reach. And this, too, we call "Love Complete." His arms are still outstretched to you girls and boys this morning. Why not stretch out your arms to Him? And now let us think of these words as the organist plays the music:

"Love divine, all love excelling,
Joy of heav'n to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown!"

SEEING THE CUP FINAL

"COULD anyone get in to see the Cup Final for nothing?" asked a newspaper representative recently. Considering all the difficulties, it would hardly seem possible, but, for all that, he said he saw six do it—or, at least, he was willing to believe they did it. It may be interesting to inquire how it all came about.

Who were the six? They were six small boys who, although they were small, were very determined. And this is how they did it. Despite steel lattice work that was locked as securely as a prison cell, and all sorts of dangers, they wormed their way through it, and, at length, found themselves on the other side—the right side of the football match.

It was an adventure, of course, not without its hazards and its dangers; for one or two got stuck in horizontal positions and had to be pulled free while others had to get in only by removing their coats and waist-coats and sometimes their shirts. But they got in, and this, despite policemen and football officials and perhaps, even spectators as well.

For all that they were in, however, there was another difficulty to be faced, if they were to see the match. And that was to reach the stand seats, which were all numbered and reserved for holders and guarded by officials, but having watched the preliminary canthers of these boys, he (the correspondent) was very convinced they saw the match.

Without commending that way of seeing football, no real boy or girl will do anything else, we are sure, than admire pluck like that, the determination that saw these small boys through. Whether they saw the match or not, they surely deserved to see it. For that is the kind of spirit that "sees" things—that pulls off victories, conquers problems, and overcomes all sorts of difficulties. Grit, determination, push and go—sheer force!

Phyllis was a little girl very fond of pretence. She loved dressing-up. Specially, did she like playing soldiers. One day, in particular, she appeared dressed in her regimentals, armed also with a wooden sword and a card-board pistol. Arrayed in these she made a little speech to her brothers and sisters thus: "You mustn't call me Phyllis any more. I am David, and I am going out to fight the giant. And if I see him, I shall fight him with my—Resolver!!"

"Resolver?" That is a mistake, isn't it? It is, and it is not. What she meant, of course, was this: she would fight with her—"revolver."

That is what we all need to be if we would do anything worth doing—"resolvers!" The spirit of determination. Determination to fight our problems, our difficulties, those hard lessons, those fits of "blues" or tempers, sulks, bad habits, temptations—anything that is wrong and unpleasant. Just gritting the teeth, and saying: "I determine!"

And with that spirit you are really well equipped to—"get through."—A. Russell Tomlin

THE POWER OF HABIT

HABITS are actions that have been repeated so often that they 'do themselves.' Every time we think *and act* a channel is cut in the delicate cells of the brain. Thought will flow more easily along that channel next time and if the action is repeated often enough thought will flow so easily in that direction that it will move too quickly for the power of the will to check it. Then instead of your having a habit, the habit has got you.

A vulture was once seen to descend upon the carcass of a sheep which was floating fast towards the Niagara Falls. So greedy was the bird's appetite that it went on feasting till the current was on the very verge of the Falls. If the bird thought at all doubtless it intended leaving its prey only at the very last moment. When however it attempted to do so, it found that the intense cold had frozen its talons securely into the sheep's dead body and escape was impossible. The dying, struggling bird was swept over the Falls with its dead prey.

What a parable there for us all!

How easy we imagine it to be to give up any habit that we form. Do we smoke? Oh! it is nothing for us to give it up when we want to. Others may disgrace themselves with drink, but we never shall. Yet many a soul so speaking and so honestly believing, finds itself held fast prisoner when it seeks for liberty.

The best way to fight bad habits is to fling all one's strength into the formation of good habits. Cut other channels in the brain-substance—channels of good purpose—cut them deeper—put more work into them—and the mental self will flow through them more readily than through the old. Don't worry unduly over the first few failures—it takes time to cut the good channels—as it took time to cut the others. Goodness, however, can at last be made as much our second nature as evil.

There is a fascinating gospel of habit. Good living can become as easy, as full of subtle pleasure, as enticing and seductive as the lust for opium or nicotine.

It will help in such a fight to picture vividly before the mind the value of good habit. The formation of good habits is like the erection of fortifications against sin about the city of Mansoul. Every good habit helps in any sudden crisis of struggle or temptation.

There is an excellent case in point in the story of that old Roman general Curius, who had sedulously cultivated the habit of simple living and simple taste. He was the terror of Rome's Sabine foes and his enemies at last plotted to corrupt his loyalty. They sent secret emissaries to him in his little hut by the city wall. They spread before him piles of gold which should all be his if he would betray his country. Curius was busy by the fire stirring the pot which contained his simple supper of onion porridge. Pointing to the pot he dismissed his tempters with the scornful remark, "The Roman general who can make

a supper of onion-porridge does not need your gold. Get out."

How many false needs that open the soul to fierce temptations might never be known if only good habits of simplicity were formed in earlier life.

Professor James warns us that at last we all become simply 'walking bundles of habits.' It behoves us therefore, to see that they are such as foster life and nourish the soul and not such as destroy.

"Sow a thought and you reap an act,
Sow an act and you reap a habit,
Sow a habit and you reap a character,
Sow a character and you reap a destiny."

—A. D. Belden

THE WONDERFUL TRANSFORMATION

BY THE REV. J. T. TAYLOR

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."
I Cor. 15:49.

FIRST of all I have to tell the story of the caterpillar, any ordinary creeping caterpillar.

(Let me, however, ask you not to say some of the things about caterpillars that people are only too ready to say about them. Don't say, "Oh, we know quite well what happens to caterpillars. Some are crushed by the feet of those who pass by, others are eaten by birds, while worse things still happen to some of them." It is all quite true, but I am going to talk about the caterpillars to which none of these things happen. And please do not say, "Caterpillars are such horrid things." They are not really horrid things, but even if they are that would not be a reason for failing to study them. Besides, they probably look on us as being extremely horrid things. Especially do not say that you know all there is to know about caterpillars. If you did you would know more about them than most learned men who have studied them for years and years. Now we can get on!)

Let me say that some caterpillars are creatures of the most amazing beauty. The "Woolly Bear" scurries across the roadway in the autumn-time. It is no wonder that he scurries. You would if you had as many enemies as he has. If you can delay him for a moment you will see that under his fur he is a living jewel. Some of his friends can boast golden stripes, and other glowing crimson spots. Hardly one of them is without a decoration of some sort. One wonders sometimes what it is for.

For us the striking thing is that caterpillars have three lives. They have a life that now is, and two others which are yet to come. Or, possibly, the better way to put it would be, that they have two lives, one of which they are now living, and one that is as yet magically in the future, and a long, long sleep that lies between.

The first is a very lowly life. It is a very busy, crawling life. And they should be well able to

crawl! They have six true legs, and I forget how many besides. They have at least six times as many as we have, and they travel six times as fast—that is, of course, in proportion to their size. It is an eating life too. And how they do eat! Cabbage, lettuce, leaves, nettles, plants, nothing comes amiss to them. Talk about a meal that lasts all day. It is the only meal that is of any use to the caterpillar. Why, a caterpillar eats its own weight of food in one day, and no boy that I have ever heard of can do that!

By and by, however, caterpillars grow tired of it all, tired of crawling, tired of eating, tired of everything. I imagine them saying, "We cannot tell what is the matter with us, we feel so tired, so sleepy." They then seek out a spot to rest in. Some hide in the ground, others make a cradle of silk for themselves. One and all go off to sleep. And strange things happen in that sleep. You might at first be very troubled at what happens, but in the end you would marvel. This is the caterpillars' "sleep-life," and if they could explain they might say, "This is our way to a larger life."

Before long there comes the wonder-life. One glorious spring morning I was making my way through the meadows. A warm wind caressed the flowers, and shook out the green silken raiment of the trees. In front of me the wind was rolling what looked like a date stone. But date stones do not roll before the wind as that object did. So I stooped to examine it. It was an empty chrysalis case, the vacant home of one of the lovely creatures with jewelled wings that were fluttering about in the sunshine. The butterflies could not possibly have any knowledge of the miracle that had happened to them. Had they been aware of it they might possibly have told me, "We reached the morning through the night, the day through the deep darkness, and life through death!"

It is surely not too much to hope that for us a "wonder-life" may follow the busy, lowly life which we live here and the "sleep-life" that follows it. We shall then be able to say triumphantly with the Apostle Paul, "Death" (our name for the sleep-life) "is swallowed up in victory."—*Expository Times*.

A VISIT TO THE PICTURE HOUSE

THE MOVIES! How many of us like to go? Of course, I expected to hear everyone say "yes." "Mother, can I have money to go to the movies?" is an everyday request in many of our homes. When mother says "yes," we hurry off, pay the fee at the entrance, go in and settle down in a comfortable seat. We forget all about home work, chores, playmates—and off we are carried to the ends of the earth. We may find ourselves among Indians with cracking rifles and galloping horses; among bandits in hills or in modern cities. Or, we may chuckle with animal-people, scurrying across the screen in silly trains, air ships, or funny vegetable wagons. In fact we see whatever the story or script called for. We may visit many foreign lands with the newsreel

man who pictures for us things going on here and there all over the world. Fantastic things hold us spellbound for an hour or two, and—then the lights come on, the show is over, and we waken again to a world of real things, our homes, mothers, fathers, brothers, sisters, playmates, school, teachers, home work, Sunday School.

Many young people think they want to become actors someday, and they picture themselves on the screen, doing all the wonderful and interesting things shown. Few of them think of the long hours of waiting, fitting, grooming, practice, yes, and of the hungry days when there is no work.

Has it ever occurred to you that actually we are all actors in scenes, plays, and dramas all the time, that are far more interesting than those seen in the picture house? When you think of it, isn't "The Family" (*give name or names of several families in the group*) a great deal more interesting to some of you than "The Hardy Family" of the picture house world? Of course, and here we play the scenes ourselves, and most of us are stars in every scene. Now, there is something to think over, since we are actually stars in these scenes. We must always be up on our toes, and play the role just as any star on the picture screen would play it.

This thought opens up a whole new world to most of us. You need not wait to *become* actors *someday* in some make-believe play, you are stars in real scenes and dramas all the time, day after day, and it is pretty much up to us to play the role well. In the picture house there is usually one hero, and the rest of the actors just fill in the story, and in an hour or so it is all over. Our own scenes and dramas are different. Each one has the chance to be a hero all the time, because it takes real stuff to do the everyday things well, and more, this play is not over in an hour or two. It goes on and on, day after day, each day bringing a change of interest, each day something new to think about and work for, each day more interesting. We don't have to wonder how this play will end, we know how it will end, because we can make it end any way we like. The director has the same interest at heart, and always helps us to make it end the way we want it, if we act our part even moderately well.

The Bible contains the script that we are to follow. All the directions are given by Jesus Christ, who was the greatest hero in any drama that we know of. Any of us who want to be great men or great women in real dramas will find the greatest pattern there is in the Bible. The word "picture" is not found many times in the Bible, because the whole Bible is in word pictures. We can read passages in the Bible, and we can easily see the people doing the things described. However, the word "pictures" is there several times, and one of these is in Proverbs 25:11. It says, "A word fitly spoken is like apples of gold in pictures of silver." That sentence is almost made for us to carry in our memories as a key line, in preparation for the next scene in which we ourselves are to be real stars.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Empathy with the Young People Who Work for an Education.

Prov. 1:8. "Listen, my son, to your father's instructions." (Moffatt).

Bruce Barton said concerning his father, Dr. William E. Barton:

When it was time for me to go to college we had a grand talk. He said: "You have chosen your own path, and I approve the choice. But I want you to take your first year in Berea. It was my college and your mother's, and there is another reason. *I want your sympathies to be always on the side of the boys and girls who have to work hard for their education.*" It was one of the best messages any father ever gave a son.

Father and Son Talked Over Their Religious Views.

Prov. 1:4. "For imparting insight to the ignorant, knowledge and sense to the young." (Moffatt).

How a father helped his son is related in an article by Bruce Barton which discussed the attitude taken by Dr. William E. Barton, minister, writer, and the father of Bruce. The latter thus stated the incident in *The Christian Herald*:

"I remember when I came home one Christmas, shy and embarrassed, and he noticed it. He took me into the study and said kindly, 'Now, son, what is it? Out with it.' And I told him how the foundations of my faith seemed to have melted away; how I could not find any proof that there was a God or a heaven or an after-life. I felt almost like a criminal when I blurted it out, as if I were striking straight at his heart. To my surprise, he seemed to accept my doubts quite as a matter of course. He spoke no word of reproof; he showed no disappointment. Quietly and earnestly, as if I were a man, he took up my questions one by one. He quoted no Scripture. He made no appeal to my emotions. He simply made me understand his faith, that if there be no intelligence behind the universe then the universe has created something greater than itself; for it has created us, and we *know* that we have intelligence. He made me see that, though nothing can be proved, faith is more reasonable than unbelief—and how much more satisfying! He gave me, there in his study, the few simple fundamentals to which I have clung since. To me they have been sufficient, and I have never let them go."

Twenty-eight Honorable Men.

11 Chron. 32-13. "I and my fathers."

We were standing before an old shrine in

Canton, China, looking at a huge display of "ancestor tablets." Our guide was explaining that the ones in the front row represented the father, the second row represented the grandfather, the third his father, and so on. I counted one row that contained twenty-eight such tablets—*twenty-eight generations commemorated there.* When I finished counting, the guide smiled solemnly and said, "It gives a man a sense of dignity to know that he stands at the end of a line of twenty-eight honorable men."—Roy L. Smith.

Headache and Heartache for Father and Son.

Prov. 8:1. "Is not Wisdom calling?" (Moffatt).

When a father, on leaving his boy at college as a freshman, remarks in his presence that he does not care so much about his boy's studying as he does about his having a good time, he is starting a headache for the boy and a heartache for himself.—President G. B. Cutten on "The Threat of Leisure." (Yale University Press).

Slew the Beasts and Found His Boy.

Dan. 7:11. "I beheld even till the beast was slain."

"I once read of a frontiersman," said Bishop W. A. Quayle, "who was looking for his own lost child, and saw leopards in the night neighboring a certain cabin in the wood, and his heart was wild within him, and was he not out on the quest for his own lost boy, and could he tarry for something other than that supreme quest? But, thank God, his better fatherhood prevailed—he stopped; he slew the beasts; he went in and found his own boy!"

Father's Sacrifice for Son.

John 15:13. "No one has greater love than this—a man laying down his life for his friends." (Weymouth).

In the year 1845 an old man died in France. His name was Francois-Simon Loizerolles. More than fifty years before, he had an awakening which transformed life for him and left an impression on him which he never lost. When he was a young man of twenty-two the French Revolution was raging like a terrible storm. The Reign of Terror was at its height. All the prisons of Paris were packed with people whose only crime was that they were suspected of being enemies of the Revolution. Every evening tumbrils would arrive at the prison-doors and carry away whole batches of them to the Place de la Revolution, where the guillotine would swiftly

end their lives. Young Loizerolles was one of the prisoners in the prison of Saint-Lazare. His father, Lieutenant-General Jean-Simon Loizerolles, was imprisoned with his son, but his life was in much less danger, for he was old, and the Revolution was more afraid of the young. Young Loizerolles had been up for trial and the case had gone badly against him. Every morning he awoke wondering whether this was to be his last day of life. One afternoon, weary and dispirited, he flung himself on a couch to rest. His father sat by him and soothed him to sleep. When he awoke his father was nowhere to be seen. Turning to some friends who were looking at him through tears, he asked what had become of his father, and they told him. While he slept the tumbrils had arrived and the warder entered with the fateful list of the doomed. The name of Francois-Simon Loizerolles had been called. General Loizerolles was waiting near the door, and promptly stepped forward saying, "I am Loizerolles." There was some question about the Christian names, but the warder was not too particular. Said he, "My list says Francois-Simon Loizerolles, but that matters little if you are the man. Up with you," and the father stepped forth, climbed into the tumbrel, and was carried away to die. It was then too late to correct the error, and the father's ruse was not in vain. Within a week the Reign of Terror came to a sudden end, and shortly afterwards young Loizerolles walked forth again into the world of free men. But he was a changed man and the world was a changed world. Everything was transformed by that awakening. Life, love, duty, self, father, the world, all were different because of that revelation of sacrificing love which came to him on that memorable evening in Saint-Lazare. He had gone to sleep knowing that his father loved him. He awoke to discover that it was a love stronger than death. He had gone to sleep thinking that he knew his father. He awoke to find that he had never known him half as well as when he was gone from earthly sight. He went to sleep loving life and longing to live. He awoke to love life less and understand it more, because, by dying for him, his father had shown him how to live.—*George A. Parkinson in the Methodist Recorder.*

Memory of Mother and Honor of Father.

Gen. 20:12. Honor thy father and thy mother."

The Foreward to Professor H. Augustine Smith's valuable book on LYRIC RELIGION (*The Romance of Immortal Hymns*) closes thus: "The author reserves his last paragraph for the dedication of *Lyric Religion*:

To
The Memory of His Mother
and to

The Honor of His Father's Ninety-three years."

This dedication is strikingly simple and beautifully affectionate.

Psychology in Negro Spiritual.

Luke 9:62. No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

There is a great deal of sound psychology and good religion in that old Negro spiritual:

"When you've started for the Kingdom,
Don't turn back, don't turn back."

And that holds true, whether the kingdom we are starting for is the South Pole, or the kingdom of a noble Christian character, or the kingdom of a life of unselfish service.—*The Rev. Wilbur H. Fowler.*

Fathers, Make Companions of Your Boys.

Prov. 4:3. "When I was a son with my father." (Moffatt).

One of the best men I ever knew gave to this country three splendid sons, loyal, capable, and conscientious. I once asked him how he managed to do it. He said, "I have always made my boys my companions." In the intimate comradeship of father and son there arose the occasion to teach the boys what it is to be a really fine American and a Christian gentleman. The father's wise procedure made eminent citizens of his sons.

The strength of a nation lies in its spiritual forces, not in its material gains, and the great agencies that conserve spiritual ideals are the home, the Church, and the school. Unfortunately the home, where most of this should be done, really does the least. All parents holding love for children and country will endeavor to perform their most important duty of maintaining and imparting high ideals, for as never before we must give intelligent guidance to our children.

My own father, after church on Sunday afternoons, often accompanied his three boys to the mountains or forests. There in the cool and silence he gave us many suggestions that have ripened into inestimable good in the years that have come and gone since he can no longer walk with us. We do not see him but we follow his fine teachings.

I urge all fathers to have personal and intimate converse with their sons, and this can be done from the time they are tiny fellows. Impress lofty ideals of duty to God and country. Teach the value of the great cardinal virtues of courtesy, reliability, and humility, without which life is a mockery.—*Martin G. Brumbaugh.*

Cherish Your High School Diploma.

Prov. 1:2. "For gaining sagacity and intelligence." (Moffatt).

The diploma of graduation from a high school is an emblem of distinction, according to one of the commencement speakers of 1936. These diplomas, said Victor F. Ridder, of New York, "represent the first major achievement of youth. Each graduate should cherish his as a symbol of

cess, as proof of the claim which he will always be proud to make: 'I did a job once.' The speaker knew whereof he spoke, for thirty-two years before he had received his diploma from the school where he was speaking.

Once in the home of the aged mother of the renowned Owen D. Young, in the little hamlet

Van Hornesville, New York, she showed me an array of diplomas which her distinguished son had placed on the wall of the sitting room where she might view them as she sat by the window which looked out on the one street of the community. Several of these diplomas were from the foremost universities of the country, and represented the honorary degrees which he had been awarded. But above all other diplomas there hung the one from the little academy of Springfield Center, New York, just a few miles from his home, where he prepared for college, and from which he entered St. Lawrence University to become its distinguished alumnus.

Many honors had come to him through the course of thirty years. But the first preparation for his life work, as he sometimes proudly confesses were made in the East Springfield Academy. Hence he cherished and displayed its diploma above all others.

Stick to One Model.

Gen. 2:24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife."

When, in April, 1938, Mr. and Mrs. Henry Ford celebrated their Golden Wedding anniversary, and received the congratulations of hosts of friends, a newspaper man asked Mr. Ford for his formula for a happy married life. The reply of the great automobile manufacturer was terse, and given in business terms:

"Stick to one model and you will never go wrong."

There is great wisdom in that answer.

Witty Retort of Fisherman to Usher.

Gen. 13:8. "We are kinsmen." (Moffatt).

An old fisherman, devoutly Christian, once came to hear Spurgeon preach. The humble visitor, however, was held in the vestibule while the pewholders were being seated. Finally an usher asked the fisherman if he attended that church.

"No," replied the aged man; "but do you know the Lord Jesus Christ?"

"Yes, I do," answered the usher.

Well," exclaimed the wise fisherman, "then we have the same Father."

With a beaming smile, it is said, the usher escorted the visitor to a good seat.

Peace and Prosperity

Iceland, the only nation in the world without a single soldier, warship or fighting plane, rejoiced in 20 years of sovereignty, peace and prosperity.

The anniversary of the state's sovereignty was observed by student processions to the grave of Statesman Jon Sigurdsson and speeches by government officials, including a broadcast by Prime Minister Hermann Jonasson to the 27,000 Icelanders in America.

On December 1, 1918, King Christian X of Denmark confirmed an Icelandic-Danish law which made Iceland again a sovereign state. Since then Iceland and Denmark have operated as separate nations, with King Christian representing the supreme executive power in each.—*Associated Press.*

56 Of Auto Dead Drank

More than half the traffic death victims examined by Coroner Samuel R. Gerber during the first 11 months of 1938 had been drinking just before they were killed, Gerber reported.

Of the 216 killed in traffic in Cuyahoga County, Ohio, during the period, the examination was performed on 102. Of these 56 showed positive evidence that alcohol had been consumed a short time before they were injured. Five of the drivers who were killed showed presence of enough alcohol to have been termed very drunk.

Twenty-seven pedestrians also showed an alcoholic content of more than 1.5 per cent in their blood-stream, Gerber declared.

The Christian is the highest type of man.

Be not so anxious to dress yourself with good clothes as with good works.

"Blessed is the man who has found his work. One monster there is in the world, the idle man."
—*Carlyle.*

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Testing Days

Heb. 11:6. "Whom the Lord loves—He disciplines."

The loss of money, property and things has left a large scar in the character, reputation and happiness of many estimable persons. A religious philosophy worthy the name, cannot and will not ignore this fact. The real losses and tragedies of life however, center around the loss and eclipse of those intangible assets, "faith, hope and love" toward God and our fellow-men. Of course, if life is only a mockery, a hollow show, a shrieking siren, a harsh grinding of gears and brakes, why any kind of a "crash" is just another puff of smoke, a pile of ashes and cinders—that's all. It is only the faith that is tested, that has passed thru the fire, which is found to be "more precious than gold." Faith is the victory that has "overcome the world." Read anew the testimony of ancient worthies, some twenty-five or more who conquered thru their faith—Hebrews eleventh chapter.

Christian Forum

Rev. 6:10. "Holy and true Master, how long is it to be . . ."

How long O Lord, will a nation's boys be prepared as mere fertilizers for a new crop of death on the so-called "fields of honor" in participation of another "holy war?" Must the exigencies of a man's job today, demand that he swing into goose-step with that *milieu* of time-serving, hand-shaking and back-slapping individuals, which are seen in every club, church and community setup today? Must the creative genius in religion, education and government always continue to "sell his (intellectual) birthright for a mess of pottage" or some other "mess"? If so, from whence shall we look for prophets and seers? In order that Christ may live in us, may it not be true that much of that which bears the euphonious name of Christianity in modern society—may yet have to die? A Christian democracy will not only ask these perplexing questions but supply the answers with a true and ringing spirit. It is the truth only that makes men free.

Time Marches On

Jno. 5:20. "Greater deeds to make you wonder."
Jno. 1:17. "Grace and truth came by Jesus Christ."

Behold what wonders four decades may produce! Forty years ago the auto and combustion engine was hardly born; clay and mud roads were universal; the electric wire began to transmit "light, heat and power"; the electric interurban arrived and now has largely departed; the radio began to talk, sing, play music (?) and even think for many of us; miniature ice-plants

miraculously appeared, even among the very poor. In his attempt to overcome the smoke, steam, schedule and sound of the "iron horse," man now alights those steel-winged birds of the air and flies to his destination and returns before the "horse" is even out of the "round-house." And the end is not yet. With thousands of time-saving, nerve and muscle-saving gadgets at hand, and in the making, what will man do with his leisure time? Will it be utilized in more dance-halls, more vacuous movies, more gambling and vice dens or the other extreme, cessation of indulgence in any form of activity demanding thought and character? What an opportunity in ascertaining the real values in life? Why not an adventurous quest in courageous thinking and living? Why not discover the plan of God and the will of God for you, and assiduously fit yourself into it? Time marches on and swiftly. You will need a creative type of religion and life philosophy to adjust yourself to new conditions. Let us not be caught napping as we were some twenty years ago. Social and Religious Science lagged behind Mechanical and Materialistic Science. It must not happen again. God and Time are never static.

Social Murder

Jas. 4:2. "You covet things, so you quarrel and fight . . . commit murder."

What a caricature of Christianity is this? Just tear aside, the thin veneer of civilization and behold ORIGINAL SIN in a far more hideous form than was ever dramatized in the theology of an Augustine or Aristotle. We refer to that type of original sin which causes modern Cains to assassinate their brother Abel in War and then justify itself. The ideology of the munition mongers must never supplant the ideology of Christ. Chauvinism must never ignore Christian brotherhood. They who advocate war as "a spiritual corrective" for world ills today are wilfully ignorant of the many human causes which make for war. Altho' the church and its ministry justified the killing of millions of young lives twenty years ago, on the fallacy that war was "a divine instrument" to bring back recalcitrants to God's Service; and that war was a punishing act of Divine Retribution to those who worshipped the God Mammon—it is doubtful, if mankind at large, can be so easily misled again. To be sure, a lot of paradoxes, honeyed phrases and irreconcilable ideologies were also thrown in for good measure. But the end was the same—disillusion, despair and depression. "Be not deceived." War Scares and War Appropriation Bills have an uncanny way of appearing on the public platform about the same time each year. Sow discord and you reap discord and WAR.

Social Sins

Matt. 13:3. "A sower went forth to sow."
Jno. 6:68. "Lord, to whom shall we go?"

The present state of our world calls for a new consciousness of what constitutes sin. Without new knowledge of spiritual laws and principles—we shall no more solve the accumulating national, cultural, economic and international questions—than we did yesterday. Many traditional methods of approach will have to be abandoned or else revamped. Goethe in his *Metamorphosis of the Plants* and *Theory of Colors* offers a suggestive way to spiritual reality. The sermon on the Mount and the Beatitudes are still supreme. Why such barriers as now exist between religion, science and art? Why not a new cultural impulse unifying these three major human activities? Without a change of heart and character, even intellect, it is difficult to see that equal distribution of income will solve our problems. Christianity does not "cast pearl before swine nor give what is sacred to pigs." Man creates national barriers (the crux of much of our national ills) because, he is afflicted with a nationalistic pathological disease. And still the voice of God all down the ages thunders, "Thou shalt not steal!" It is still true, and in all fields, the sins of the fathers shall be transmitted unto the third and fourth generation" and also, unto every other era, epoch and age as well. Nations cannot "pick grapes off of thorns, nor figs off of thistles—only sound trees bear sound fruit." Jesus was speaking of "false prophets" and "ravenous wolves," but the application to all forms of social sin is equally applicable.

Vox Dei Verses Vox Populi

Acts 25:7. "Which they could not substantiate."
 I Th. 5:21. "Prove all things."
 Acts 5:30. "Obey God rather than man."

A teacher once said: "To secure social prestige, some will commit murder, often do and 'get away with it.'" True or false, the attempt to mould public opinion is often in the same category. How pathetic and tragic to see otherwise intelligent Christians, become susceptible to mob psychology and group neurosis, just like a lot of unstable, weak-willed and worldly folks. Let the Christian listen to Vox Dei and not Vox Populi! If "straight is the gate and narrow is the way that leads unto life"—then the Christian must often walk the path and enter the gate alone. Was it Mark Twain who epigrammed: "Whenever you find that you are on the side of the majority—it is time to reform (or pause and reflect?)" A Christian MUST challenge all efforts to stampede him and get him in line. A Christian will scent out the source of that which is labelled "public opinion." He will discover that public opinion is often manufactured, stamped, wrapped up and distributed, not unlike many other commodities, and with "coupons" attached. A Christian owes to God, his family, church and business, the task of "proving all things," unless he wishes to goosestep in that increasing army, the Regiment of the Gullibles.

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BOOK REVIEWS

I. J. SWANSON

SO THIS IS RELIGION

By J. L. Fendrich, Jr., D.D., Jas. C. Wood Co., Washington, D. C. 207 pp. \$1.50.

Straight from the shoulder stuff. A voice crying in the modern wilderness of Christian complacency. "Bring forth fruits worthy of repentance." Volcanic in its eruption. Torrential in its truth. At last a man says the thing that needs to be said. It takes us, as it were, by the scruff of the neck and shakes the elements of our being into new alignment. The book is a soul tonic for spiritually sick preachers. It is a frank, fearless and faithful picture of what "the man who has no use for religion thinks and says about the modern ecclesiastical set-up. One is tempted to use the exaggerated terms of the circus spieler—colossal, stupendous, electrifying. The reading of this book may compel many a preacher to re-think his program of preaching, perhaps the whole emphasis of his ministry. The facts in this book, taken seriously by the Church, would bring about a revolution in Religion—a creative cleansing of the Temple. Contents, Point of View, Two-fold Failure of the Church, Spiritual Illiteracy in the Pulpit, The God of the N. T., Prayer, Force or Farce, When Religion Goes Wrong, Christ's Religion—Inclusive Not Exclusive, Christianity Not Argument, Religion and Self-Realization, Radical Tendencies Within The Church. The Church—Respectable and Powerless, Tests of Vital Religion, The Basic Need.—Harry W. Staver

THE PSYCHOLOGY OF RELIGIOUS LIVING

By Karl R. Stolz. Cokesbury Press. 375 pp. \$2.50.

Dr. Stolz has done an excellent piece of work in this volume, which is the substance of lectures delivered before various groups of ministers and laymen and under varying circumstances. Just the titles of the chapters gives a slight idea of the contents, under such headings as "The Nature of Religion," "Origins of Religion," "The Evolution of the Idea of God," "Sin and Temptation," "The Ways of Public Worship," etc. But the book is not merely an academic treatise on the usual topics, but is a practical handbook, especially for ministers, in dealing with many of the problems of religious psychology.

As an illustration: A group of students asked the writer of this review, within the week, whether prayer centered upon a person on the other side of the world can possibly do any good excepting to the individual making the prayer. Chapter 16 of this volume, dealing with "Prayer in a Universe of Law," helps to answer that question.

Facing, as we are, a wave, almost an inundation of Pentecostal emotionalism from groups which are springing up here and there, without any attachment to denomination or sect heretofore known, those facing the reality of this need to read such a chapter as "Balanced Religious Personality," in which the author deals with the perils both of intellectualism and of emotionalism. He helps us to a better poise in facing these issues.

In addition to such practical matters, he discusses with clarity and good sense such other subjects as Personality, Mental Health and even Occultism which is having such vogue today.

The book is recommended not only for casual read-

ing, but for study, and as a handbook to guide in many a difficult situation. It is published by Cokesbury, and is one of their attractively bound contributions to a good modern library of religion and psychology.—John Benjamin Magee

PREPARING PREACHERS TO PREACH

By R. Ames Montgomery. 249 pp. \$1.75.

The author is President of Lane Seminary and professor of Homiletics in the Presbyterian Theological Seminary, Chicago. He served in four pastorates of importance and as president of two colleges. He brings to his work a deep insight into the Word of God, a keen pastoral sense and a wide knowledge of preachers. The net result is that he has given us a book that should be of high value not only to the young man preparing to preach, but also to those now in the field and desiring to improve their pulpit work both by addition and elimination of certain habits. Dr. Montgomery believes that the relumination of preaching will be brought about by fresh study and wider use of the Bible, and his study of the use of texts will be profitable to those who feel a text either unnecessary or a hindrance. This reviewer is glad to include this present work among those of Beecher, Davis, Stalker, Atkins, Day, Buttrick, et al.—William Tait Paterson

THE ACTS OF THE APOSTLES (Vol. II)

By Halford S. Luccock. Willett, Clark. 168 pp. \$1.50.

This is the second volume of homiletic studies in the Acts by the eminent and popular professor in Yale University Divinity School. It will be welcomed by those familiar with the first volume. It continues the fine suggestive material that volume brought to us. Much of it is unusual and unexpected, e.g., "The Prophetic Element in Liturgy," a brief study of Acts 13:2. "Here scholarship shows the close relation between liturgy and practical ministry to human need." "A Preacher's Greatest Temptation" (Acts 14:14-18) suggests material for the closed door rather than the pulpit, but the pulpit will be the richer for it. Dr. Luccock adds to the title "In Present-Day Preaching," and the studies are indeed relevant to our day and generation. This volume is improved over the first by a full list of contents.—William Tait Paterson

PARISH ADMINISTRATION

By Dr. Don Frank Fenn, Morehouse-Gorham. 334 pp. \$3.50.

A very helpful book dealing with the practical problems of the ministry, intended primarily to be of help to younger men who are starting their work, but containing also suggestions and information of use to the more experienced.

It is Dr. Fenn's conviction that many clergymen are ineffective because they do not know the "mechanics" of their profession. This is written out of a background of twenty-three years experience in churches of different sizes and types.

The book is divided into three parts—the first dealing with the personal aspects, such as general administration, planning, charity, interviews, and the conduct of services. This section is particularly helpful because of the many suggestions given.

The second deals with organizations and finance, giving plans for organizing different groups, as the choir, women's and men's groups, youth societies, etc. The chapter on Finance is valuable.

The third section is devoted to the Church School, and while the suggestions and plans are generally old-school in religious education, they are worth considering.

The book is made more useful by a complete index, thus making it valuable as a ready-reference volume. The book is a good investment and should be widely read.—Gordon W. Mattice.

BEING MADE OVER

By Charles R. Brown. Harper. 159 pp. \$1.50.

This is a volume of sermons by the well-known Dean Emeritus of the Yale Divinity School. The title of the book is taken from the first sermon.

A reminiscent Foreword engages the reader on opening this book in which the author sketches a most interesting contrast between religious conditions fifty years ago and those of today. He believes that preachers today have a more difficult task than preachers half a century ago had and that preachers today have to be better preachers now than they did then. Dr. Brown holds that the present calls for "Biblical preachers" and "Biblical preaching," but sermons today must be "less formal, more simple and direct" than sermons of "a generation ago." They must also, be "phrased in a clear-cut, crisp, concise and cogent literary style."

Thirteen sermons and the Foreword comprise the volume. Some of the sermon titles are, "Being Made Over," "Religious Life Under Changed Conditions," "Spiritual Crises," and "The Sense of Security." One reads this book, in these tormented times, and comes from it feeling that he has himself been "made over."

—Harry W. Staver

THE YOUNG PEOPLE'S BIBLE TEACHER AND LEADER

By Mildred Welshimer. Standard Pub. Company. 137 pp. Paper binding. \$.60.

A ten-hour course for teachers and officers of the Young People's department. A required unit of the Advance Standard Training Course. The first half of the book deals with the teacher's qualifications and duties; the second half with organizational features, expressional and social activities of young people in the church. The physical structure of the volume is excellent. Preceding the discussion in each chapter is a comprehensive outline of the chapter contents, called "Points to be Considered." At the conclusion of each chapter is a series of questions pertinent to the material presented.

Miss Welshimer writes out of a personal experience in young people's work. Her aim is to be practical rather than "pedagogical and psychological" and in that aim she succeeds admirably. Her suggestions are nothing especially new but the old tried and tested programs and procedures long familiar amongst young people of the churches. They are not, however, the less valuable for that reason. This is the author's first book and she has done a good job. Those who work with young people will find the material helpful.

—Harry W. Staver

A TESTAMENT OF FAITH

By P. G. S. Hopwood. Macmillan Company. 215 pp. plus XII. \$2.00.

This book, the fourth volume in the "Great Issues of Life" series edited by Dr. Rufus M. Jones, speaks

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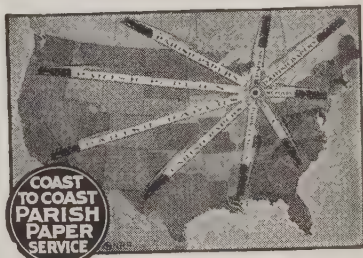


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Is religious experience as valid as other forms of experience? Are the affirmations of faith mere creations of our own inner life? Is there "a supreme Mind, a supreme Heart, a supreme Will, a supreme Personality" whom man may trust unto the uttermost? Or is God only an illusion, a "fake?" These questions and many others of like nature Dr. Hopwood answers. And what he answers may be summed up in the radiant word he writes at the very beginning of his book and in the altogether triumphant word he writes at the very end—one consistent and glorious affirmation throughout. "The universe is a work of genius, which faith declares has life and meaning. There is a living heart at its center, the heart of God. We are not foolishly deceiving ourselves when we trust the discoveries and affirmations of faith. In a world of confusions and discordant voices, faith in God is the one solid and permanent pathway which leads us somewhere." That is the first great affirmative of the author. And this is the second and final affirmative, "Religious experience can stand on its own feet and look the universe in the face. It is no hybrid growth on the emotions, no beggar asking alms of the intellect and no fungus on the healthy progress of the life urge. Religious faith attests itself on the side of feeling, on the side of mind and on the side of action. It gathers up these aspects of man's personality and unifies them into one harmonious spiritual development."

Throughout the ten chapters of his notable book, Dr. Hopwood faces the "Vital Issue for our Day" which is compassed in the fact that the "religious view of life is being discounted everywhere"; lays the "frightening spectre that has raised its head within recent years," which is embodied in the "New Psychology"; summons Fact and Value as witnesses in the case against Religious experience; shows how faith is the "Pathway to Reality"; leads us in triumph at last to "The Ultimate Validity" where we "grasp our God with firmer hand" and "find ourselves in the firmer grip of the Author and Finisher of our faith."

Dr. Hopwood is a noted English theologian, a graduate of London, Oxford and Glasgow Universities and Minister of the Oak Street Congregational Church, Accrington, England. His most recent book, "The Religious Experience of the Primitive Church" was a selection of the Religious Book Club.

—Harry W. Staver

THE ROMANCE OF THE UPPER ROOM

By Fred B. Wyand. Pentecostal Publishing Co. 147 pp. No price given.

This is a series of ten studies based on the 'upper room' experience as recorded in Acts 1:13. While it follows much of the proof text method it contains material of value. The idea is good and there is no doubt that one may find in this volume food for thought. We need more of the 'upper room' experience in the church today.—William R. Siegart

WE HERE HIGHLY RESOLVE

By Joseph Fort Newton. Harper Bros. 61 pp. \$1.25.

One may be assured that any book coming from

Joseph Fort Newton is written in the best English style. This little volume contains the address: "That We Here Highly Resolve," delivered at the Gettysburg reunion July 3, 1938. The second address: "Some Memories of a Lincoln Student," was delivered before the Union League of Philadelphia and is based on material gathered in talks with men who knew Lincoln. The third address: "The Spiritual Life of Lincoln," was delivered under the auspices of the Abraham Lincoln Association of the United States in Springfield, Ill., Feb. 13, 1933. Together these three addresses are a beautiful tribute to one of the greatest Americans.—William R. Siegart

INSPIRED YOUTH

By Olive M. Jones. Harper Bros. 302 pp. and index. \$2.

This is a rather unique book of children's stories. Its plan is to present life's great teachings in the form of stories of actual boys and girls, gathered from all the earth. Sigmund, the Norwegian lad who feared his mathematics examination; Paul, the unhappy orphan who could sell icecream faster than anyone else; and Margaret, who offered God a most unusual blessing, are among the hundreds of children one meets in this book. It is distinctly religious, and very appealing to children. It is one of the best books of children's stories on the market today.—William R. Siegart

EVANGELISM IN THE LOCAL CHURCH

By J. C. Massee. Judson Press. Paper Covers. 80 pp. No price given.

If the pastor of a local church will get a class of men and women to study the eight chapters in this very sane and eminently practical book on Evangelism in the local congregation, things ought to happen in that church soon afterwards to awaken the membership in the primary obligation of the individual Christian. Dr. Massee knows evangelism thoroughly, and writes out of the experience of a lifetime. The little book deserves reading and studying.

—Chas. Haddon Nabers

THE CLUE TO HISTORY

By John Macmurray. Harper. 242 pp. plus XII. \$2.50.

The author says, "The main theme with which I am concerned is this. The traditional habits of life, upon which our civilization is based, give rise to habits of thought and reflection which prevent us from understanding Christianity. Yet Christianity is the motive force behind the development of our civilization. So long as we do not understand Christianity we cannot understand ourselves or what is happening to us."

In a brilliant discussion, Dr. Macmurray deals with this theme according to "the principle which Jesus enunciated for the understanding of history and the guidance of action." He prepares the reader for his interpretation of such modern movements as Communism, Fascism, the Jewish Problem, Democracy and others by tracing this "principle" of Jesus as it roots back into "The Hebrew Consciousness" and is made manifest in "The Work of Jesus."

Dualism—the dissociation of idealism from action and the making of a distinction between the material life and the spiritual life—is the devil the author exercises in his book. The failure to "think the world,"

as Jesus thought it, "as an integral whole in which the contrast of spirit and matter, and all the contrasts to which this gives rise, are overcome" is the root-cause of the confusion and chaos which we now suffer. Salvation can only be effected and deliverance out of our distress come about through "the synthesis of action and reflection" with "reflection always subordinate and contributory to action." That the world is moving in the direction of such integral thought and action and hence in the direction of God's intention and purpose for the world, under the tutelage of our self-frustrations, is the persuasion the author passes on to us.

The book is "both hard to understand and easy to misunderstand," as Dr. Macmurray points out in his Introduction, but it is richly rewarding to a patience that persists to the point of achieving the former and avoiding the latter.—Harry W. Staver

GEORGE W. TRUETT—BIOGRAPHY

By P. W. James. Macmillan. 281 pp. \$2.50.

A book about a man worth writing about and written by a man who knows how to write. This will probably be the outstanding Biography for 1939. Dr. Truett is the South's greatest pulpit master. For 42 years he has been pastor of a great church in Dallas, Texas. He is also Bishop of the Cowboys, President of the Southern Baptists, President of the Baptist World Alliance and evangelist extraordinary throughout the south. He is a man whom God richly endowed and who has dedicated all ten of his talents to the Master whom he loves to serve.

Dr. James has caught the spirit of George Truett and put it on the pages of this book. It is a book that will be read largely by preachers, but laymen will enjoy it and Dr. Truett's friends everywhere will put it on their "Must" list.—Chas. F. Banning

THE CONTEMPORARY CHRIST. WHAT IS CHRIST'S MESSAGE FOR THE WORLD OF TODAY?

By Richard Roberts. Introduction by Rufus M. Jones, Editor of The "Great Issues of Life" Series. Macmillan. 148 pp. \$2.00.

Dr. Roberts feels that this topic is in the heart and mind of Christians, especially in this day, just as in the days of Paul, Luther and Calvin. There is a "recovered" faith in Divine initiative resulting in a new emphasis on God's search for man rather than man's search for God. This is evidenced today in the vastly increase in Revelation and its correlative, Prayer. The second is the strong reaction against the individualism and sectarianism of traditional Protestantism; and a definite swing toward the concept and practice of community and cooperation, affirms Dr. Roberts. In Part One of this book, the author notes signs of our time—The Return to Prayer, The Urge Toward Community, and the Obsession of Power. In Part two, the author points out the reaching for God in Christ—the Christian Revelation, Jesus and His World, the Son of Man, "Father, Forgive them" and The Ground Plan of the Universe. In Part three, the experience sought by Communion and Community in Christ, as seen by Dr. Roberts, in the matter of ordinary prayer, God knocking at the door, The Common Worship of God, The Church and Its Business, and Community in the Common Life. Dr. Roberts sees these significant signs. They urge the reader to seek for the signs of an awakening in the conscience, the return to the Word, in worship of God, and return to God.



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MID-WEEK SERVICES

SHIRLEY SWETNAM STILL

I. Testimony In Song.

(This is primarily a meeting for young people, young in heart and young in years. Enlist the help of a cornetist. Assign various parts of the service to groups, one reader to read one stanza of each hymn in each classification).

Praayer.

Pastor: Many of our famous hymns were wrung from tragic life experiences, forcing their authors to expression of absolute trust in God. Few were composed by famous persons; some ordinary man or woman like ourselves wished to tell in song what the Lord had done—the result a masterpiece of human interest. Many of our famous and stirring hymns may be classified under specific emotional experiences. As we read these classifications, some of our members will name hymns and present a stanza or more. *(Pastor read classification, members respond with name of hymn and stanza).*

Reverence and praise: "All Hail the Power of Jesus' Name." "In the Cross of Christ I glory." "Oh, Could I Speak the Matchless Worth."

Thanksgiving: "Let Us, With a Gladsome Mind." "We Plough the Fields."

Confession and Surrender to Christ: "Just as I am." "Rock Of Ages." "O Love that Wilt not . . ."

Consecration: "Throw Out the Life-line." "Take my Life."

Service: "Stand Up, Stand Up for Jesus." "Onward, Christian Soldiers." "Speed Away."

Temptation: "How Firm a Foundation." "Fight the Good Fight." "Lead Kindly Light."

Trial: "Jesus, Saviour, Pilot Me." "Cast Thy Burden on the Lord."

Companionship with Christ: "Sun of My Soul." "Jesus, Lover of My Soul." "O Master, Let Me Walk With Thee." "Break Thou the Bread of Life."

Facing the Long Journey: "Sands of Time Are Sinking." "Sunset and Evening Star." "The King of Love My Shepherd Is."

Congregation Sing one selection.

Pastor: Other great hymns with which we are familiar were born under great spiritual stress. We shall name some of these, their authors, and incidents relating to them. *(May be assigned to one person, or pastor may name hymn, members giving author's name and incidents).*

"All Hail the Power of Jesus' Name." Rev. Edward Perronet, English minister, worked with John and Charles Wesley. "Let Us With a Gladsome Mind." Version of Psalm 136, by John Mil-

ton, blind poet, when boy of 15. "Just As I Am." Charlotte Elliott, always an invalid, written when in great pain and trouble, over a thousand letters from admirers of the hymn in her possession at time of death. "Throw Out The Life-line." Edward Smith Ufford, baptist minister, after seeing a drill at a life-saving station when ship was wrecked.

"Stand Up, Stand Up For Jesus." A memorial to Dudley A. Tyng, a young minister fatally injured in 1858 sent message to fellow preacher, "Tell them, Let us all stand up for Jesus." George Duffield preached on this theme, closing with above hymn inspired by dying message of Dudley A. Tyng. During Civil War it was a favorite among soldiers. "Fear Not! I Am With Thee." Sung by soldiers of 7th corps of U. S. army encamped on hills above Havana, Cuba, on Christmas eve, 1898, after the midnight "All's Well" rang out over the air from sentinel of 49th Iowa corps. 6th Missouri joined in, 4th Virginia, and soon the whole American army corps was singing "Fear Not . . ."

A missionary lay dying in a foreign land, and requested that "The Sands of Time Are Sinking" be sung at the time of burial. When the hour came, there was no guest or friend to lead the singing. The young widow with calm unshaken voice sang the hymn. Her memory of her husband's triumphant faith assured her that "he had merely gone home."

Psalm 136 may be read responsively, if service hour permits.

Benediction.

II. Modern Illusions

Praayer.

Hymn: "Throw Out The Life-line."

Scripture: Psalm 119:41-45 (responsively). Ezek. 27:32-36; 28:1-10. Acts 22:14-20.

"A little child was standing in a chair before a cage watching a mocking bird and begging it to sing. But the little prisoner was newly caught and had not yet yielded to its fate and it was beating its life out against the bars in a frantic effort to escape. Presently the child let down the end of a loose skein of silk through the top of the cage and tried to coax the bird to peck at it; but the poor thing flew suddenly toward her and she dropped the silk. She ran to tell her mother and when she came back the bird was lying in the bottom of the cage, its little feet hopelessly tangled in the skein. It was a pitiful sight and the child could not wait for mother, but opened the door and took the little prisoner out and laid it on the table. Then her mother came with her scissors and carefully cut away the tangled thread from about the little feet and the child held it out in her hand and begged it to fly. But it only fluttered and then lay still again.

"In its frenzy for freedom it had broken its wing. The child bent grief-stricken over the little thing

for a moment and then suddenly looking up through her tears said:

"Mother, if it had gotten out it wouldn't have been free: It would have been in this room, and—mother, look! Look at the cat."

Hymn: "Sun of my Soul."

Pastor: "That is the story of countless tragedies that have shadowed this poor world in recent years. Multitudes of God's creatures—not senseless birds alone, but intelligent human beings, and not impulsive young people alone, but mature men and women, fevered to madness by this modern illusion that liberty means freedom from all restraint, have dashed themselves blindly against the bonds of life, and instead of finding liberty, have only gotten themselves hopelessly tangled up and have fallen to the bottom of the cage and there they are lying tonight with a broken wing. And the thing they were seeking was not liberty but only an illusion."

"What's the trouble? There is one answer: We have forgotten our Teacher. For several generations we have been getting our ideas of life from visionaries who have never lived a day outside of their own fevered imagination, and most of us have not so much as given a thought to the One Teacher, who never had an illusion about life, the one Teacher who achieved perfect liberty and a perfect life—the one being sent from Heaven to be the friendly guide of men."

"If we had sought light at his feet, we would have learned that liberty, instead of being something that we get by cutting ourselves loose from restraint is something that we get by getting ourselves tied up right; that the thing that keeps us out of true freedom is not bondage to the laws of God and men, but bondage to our own lawless thinking and lawless desires. At His feet we would have heard him say: 'Would you escape this slavery? Then seek a higher slavery: Become my slave. You are tied to the false—to evil, to sin! tie yourself to Me and follow my will—my truth; and as you are drawn after my truth you will be drawn away from the false and the bond that binds you to the false will break and thus my truth will make you free.'

"O, friends, let us calm our souls. Give this blind frenzy a chance to pass. This is not the way to liberty; it is the way to the bottom of the cage, and true freedom is not beneath us, it is above us—to Christ, to home and loved ones, to the highest interests of humanity, to the highest ideals the Master has pointed out to us; let us accept the sacred bonds which true men and women of all ages have welcomed; and as these sacred cords draw us upward the bonds which bind us to things which pull us downward will break, and we shall be free indeed."

—E. L. Pell.

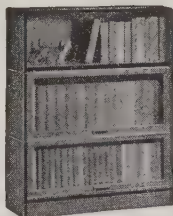
Hymn: "Take My Life."

Benediction.

III. Jesus Asks "Why?"

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before the service. Keep the remarks practical, as related to daily life.)

Prayer.

Hymn: "Just As I Am . . ."

Pastor: Mark how Christ's early ministry is punctuated with the word "Why?" Our study and comments today may help us to observe the numerous questions asked by the Master in his attempt to break through the wall of orthodox Jewish teaching. The letter of the law was observed, and the Master Teacher was bent on drawing attention to the *spirit* of the law. Hence he asks "Why! Why! Why!" He awakened many to an understanding of God's love for man and His desire for their happiness and salvation through the use of His questioning "Why," and we in turn may gain much understanding in the study of His questioning. (Here have member read the passage from the Scriptures, while you translate into everyday phrases, so all may get the meaning). Let us read some of Christ's "Why" passages, and translate them into our language.

Reader: (passage selected for each of following).

"Why are ye so anxious about the morrow as that ye cannot enjoy today?"

"Why do ye see so clearly the little sins of your brethren, but perceive not the great sins which are your own?"

"Why do ye make the Sabbath a day of gloom, instead of a day of rejoicing?"

"Why do ye call upon men to fast when the bridegroom and the bridal hour are nigh?"

"Why callest thou me good?" using an absolute term in a merely complimentary way.

"Why do ye not of yourselves judge what is right? Know ye not that all the sacred scrolls that lie in the synagogue are not so sacred as the word that is written on your own heart?"

"Why do ye make the market-place a place of parade for the sanctities of the soul?"

"Why do you think it pious to dress in sombre robes and wear your hair long?"

"Why do you not read Moses, for Moses spoke of me?"

"Why do you dare to supplant the word of Moses by your own traditions?"

"Why should Moses himself impose a burden upon men when God meant them to be free?"

"Why do you go about to kill me when I only tell you the truth?"

One day, in the terrible darkness, in the most awful hour of his life, you hear his voice ring out again, breaking its way out of the blackness—"My God! My God! why hast thou forsaken me?"—F. W. Norwood.

Jesus Christ, the Son of God, revealed to mankind the most reflective, carefully considering, challenging, daring soul the world is to know. Professing Christians are expected to emulate that *daring* in the march toward Godlikeness.

Hymn: "Dare To Be Holy."
Benediction.

V. Common Tasks as Stepping-Stones to Achievement

Prayer

Hymn: "If, For The Prize We Have Striven."

Scripture: "And he went a little further." Matt. 6:39. (Read complete setting).

Reader: "What my right to pictured peace,
What my right to beauteous ease,
While outside my window pane
Walks one outcast in the rain?"

Hymn: "All Hail the Power of Jesus' Name."

Pastor: "In the Bible it is especially the trivial sound and the common task shown as the path to God. On every page you will find service—the doing of the ordinary things of life—as the real way toward achievement. It was in carrying wood and drawing water that the widow of Zarephath found the prophet Elijah. It was in drawing water that the woman of Samaria found Christ. It was in gathering wood that the Apostle Paul proved the promise of the Lord to His apostles—that in doing their duty they should be able to withstand temptation. He has taught us that if we would share His Upper Room experience, we must be ready to follow a man with a pitcher of water on his shoulder."

"As the foundation and walls of great buildings are made by laying brick and stone, cement and girder, step by step, so the foundations and abilities of great character are built, that is in doing day by day the simple things of life, honestly, carefully, cheerfully. Rewards come in the wake of achievement—money, by many considered the chiefest—but this is only one, and that among the least. The greatest reward comes in the quiet assurance of the inner man that a soul, worthy in God's sight, has been achieved, and that life holds no terrors and uncertainties for the Child of God, aware of the Father's nearness.

Hymn: "What a Friend We Have in Jesus."

Reader:

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to wait me on my way,
But leave it to a higher will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at last.
Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

—C. A. Mason

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TEN THOUSAND MILES

(Continued from page 273)

emergencies and a camp clothes line.

One gallon jug and two quart thermos bottles. One light fire grate and a broiler toaster. Two cardboard cartons and a tin bread box for food supplies. A small basket for lunches.

These things packed easily into the car. Each item was put in the same place each day and could be found quickly.

We carried no cots. Campers who have tried it soon learn that it is most satisfactory to sleep on the ground. It is warmer, more substantial, and after the first three nights altogether comfortable. Jacob was not the last man to sleep with a stone for a pillow! The air mattress, however, is something Jacob did not have. Easily inflated, it provides excellent comfort and adequate protection from the ground chill and dampness.

Our schedule for a normal day was to eat breakfast in camp, prepare a lunch to eat along the way at noon, leave camp about eight-thirty, and plan to arrive at a new camp-site about an hour before dark. Then we would have time to pitch camp and prepare a fine dinner before it grew dark. We traveled simply, allowing ourselves no luxuries except on three or four occasions when we stopped in the afternoon for ice cream or root beer. (You guessed it, these were mostly for the six-year-old. At least she made a good excuse). Our average trip for the days we were on long distance pulls was about five hundred miles. This is not an indication of excessive speed, but of persistence. The best way to cover distance is to keep going. Each stop cuts many miles off the day's run.

The cost on the trip includes gasoline, oil, food, and incidentals along the way. It does not include camera equipment or depreciation on the car and camping paraphernalia. Figure a good tent at forty-five dollars, bedrolls at fifteen dollars apiece, (these are things that MUST be thoroughly dependable and of good quality) and a few dollars more for all other necessary equipment, and you have the cost of an outfit which, if carefully used and protected, will last for years. (Our tent is ten years old and has been used some every year).

In many of our National Parks the loveliest sites are set aside for campers. Glacier Basin in Rocky Mountain National Park has a huge area available only to campers. There is a woody spot beside the Bridal Veil Stream in Yosemite, on top of the great cliffs, where you may camp in magnificent peace. On the very rim of Crater Lake you may pitch your tent and look out at sunset and dawn on "the bluest of all blue waters," nearly a thousand feet below you. The camp sits in the National Parks are well arranged. Good water is handy, there are clean toilet facilities, and frequently hot shower baths are available—

all with no cost above that of general admission to the park. There are enough of these parks so that when you reach the west it will be simple to plan your trip so you can travel easily from one good camp site to another each day. But every camping trip ought to have one or two "wilderness camps"—pitched in spots where no camp was ever made before. Such camps should be made in the daylight, though it is generally perfectly safe to come into a National Park camp after dark and set things up in the headlights.

Not the least important impression we brought home from our study tour of America was that we had learned more of American geography, culture, and history, in thirty-five days of camping and traveling than we could have learned in much longer periods of time and at far greater expense in a university.

On such a trip as this one of the hardest things to do is to break camp. You can't establish your home in a pleasant place with the toil of your own hands without developing a certain affection for that location. The sleep you sleep there is the sleep of the just. It is hard to get up with thoughts of leaving. We had to develop a plan. By agreement the first one awake in the morning would open the valves of the air mattresses and when we had been lowered gently to the ground so that some stone or stick or bump became too friendly with our ribs, then even Mother got up!

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Sermon Material. Over 100 back numbers of Expositor and over 100 of Homiletic Review before merger, all for \$7.00. 300 W Electric Lantern \$30.00, small oil lantern for rural use \$6.00, King combination cornet, \$40.00. Richard H. K. Gill, 117 N. King St., Leesburg, Virginia.

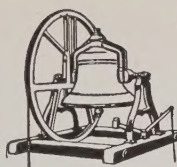
Wanted: S. V. E. film slides on Bible Stories. Must be in good condition and bargain. 35mm. Rev. John L. Sawyer, York, Pennsylvania.

For Sale: Chandler & Price Press, 6 x 10 and equipment. Lutheran Church, 217 W. Burkitt Street, Sheridan, Wyoming.

For Sale, cheap—History of Nations and Harvard Classics. W. Gieschen, 226 S. Madison Street, Green Bay, Wisconsin.

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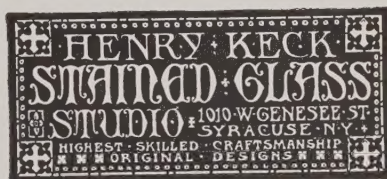


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